

The American Missionary

S. L. LOOMIS, D.D., *Managing Editor*

S. E. QUIN, *Business Manager*

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We Have a Vital Task

"IT is not enough to train the hand, the eye, to quicken the perception of the senses, develop the quickness of intellect, and leave out of consideration the building up of character, the aspirations of the soul, . . . and no one has yet put a measuring stick on the possibilities of the human soul."

Just preacher's talk? Maybe. But it happens that the preacher in this case is a layman, the most distinguished in all the land. You have guessed it: Calvin Coolidge, President of these United States.

Read again: "In our industrial life men cannot be dealt with on a purely commercial basis. They are very much more than the mechanical services which they sell in the shop and the market-place, and the attempt to deal with them in our industrial life without taking all this into consideration always proves a failure."

What have we here? More pulpit meddling with the concerns of business? Altruistic prattle from some minister of the gospel who knows nothing about practical affairs? No, it comes from the pen of the same gentleman above quoted.

It is good to know that we have in the White House a man who thinks in Christian terms; one, too, whose thought is not content with covering simply the subjective aspects of individualistic religion, but which extends itself, as well, to the broad field of Christianity applied to industry. It is heartening to those whose business it is to declare the gospel of the Christ to have their message taken up and enforced by those in high, non-ecclesiastical places. When a state legislature, by formal resolution, admonishes the voters it represents to return to the practice of vital religion; when business journals, without apology, point to religion as America's greatest need; when a former President of the United States, in a widely noted magazine article, ends his survey of the danger which looms before civilization by pointing a way out in words worthy to be the conclusion of a New Testament Ecclesiastes, the professional "man of God" may well thank his Maker and take courage.

For all these straws show which way the wind is blowing. They indicate that the grip of religion upon the deepest interests of man is still powerful. They show that the message of the church, however one-sided it may have been, however poorly presented, has not, after all, lacked entirely of effect. They reveal the present duty and future possibilities of a declaration and exemplification of the Christian gospel.

Over against the rancor, hate and depravity of social corruption, Christianity puts sympathy, good will and wholesome moral health. To cynicism she opposes trust—trust in God, trust in fellow man; for despair she substitutes faith; the will to rule she displaces with the will to serve.

THE COMMISSION ON MISSIONS

The Young People's Share in the Every-Member Canvass

By WILLIAM S. BEARD, *Secretary of Promotion*

In every church there are four groups, the whole-hearted, intelligent, persistent work of each of which is essential to a genuine and unqualified success of the Every-Member Canvass campaign.

The first group comprises the laymen of the church and parish. In this 1924 campaign, they are the folks who are being pushed to the fore. You will find a story about it in the September number of *THE AMERICAN MISSIONARY*, pages 258 to 261.

The second group is made up of the pastors. Their part is Education, Counsel, Dynamic. Read about it in the October *AMERICAN MISSIONARY*, page 322.

The third group is composed of YOU—THE YOUNG PEOPLE. Now, in a host of instances, in all the years past (we may as well confess our faults and shortcomings at the outset), you have been practically neglected. Nobody has thought much about a possible contribution to the Every-Member Canvass campaign from you. By this statement, I do not refer to gifts of money—I mean your assistance in the canvass. Nobody has asked for your cooperation. Until this year, nobody has prepared any E. M. C. helps, from the standpoint of youth. We have even let your fathers pledge and give for you.

Right at this point is one of the reasons why the Every-Member Canvass has been only a partial success. If, in all the other years, we had been expecting from the young people, and had been educating them to live up to our expectations, we should be today

'way beyond the goals that, to some of us, seem so unattainable.

"But, what can we do?" you young people say,—“What is our share?”

First: You can know the work.

Know about the program of your church in its own community. Know what the budget of the church is. Study your church's plans for the future. Perhaps it has no plans. If it hasn't, help to make some.

Study the Every-Member Canvass as a method. See to it that it is used in your church only in its perfected form.

Investigate the work of your church outside your own community. Know what kind of service it is seeking to render in this land and overseas. Study it, not only from the standpoint of the different agencies, but from the standpoint of types of work—medical, educational, evangelistical, etc. Find out what needs there are to be met. See “Hours in a Congregational Day” and the “Budgets of the Missionary Societies.”

Now, I don't mean to say that the opinions which you form now will be your final opinions, but I do mean to say this: If some thousands of young people begin this fall to investigate seriously and keep it up, when they have grown up and become leaders, the churches will be different from any we have today. But do not think in the direction of the future only—make investigation a real task for today.

Second: You can help in this next Every-Member Canvass campaign.

Picture the church and its work.

Make posters, exhibits, dramatizations, and arrange with your pastor and the director of the Every-Member Canvass to have you exhibit and explain these posters at the meetings which are held for the training of the "Minute Men." Have these posters displayed and explained before the church as a whole just prior to Every-Member Canvass Sunday.

For full information, ask your pastor or the director of the canvass in your church, or write to The Commission on Missions, 287 Fourth Avenue, New York City, for a copy of "The Young People's Share." See the missionary magazines for September, THE MISSIONARY HERALD and THE AMERICAN MISSIONARY. Note also the study books for this year. The topic for foreign study is "Japan"; for home study, "Saving America Through Her Boys and Girls." Write to The Commission on Missions or the Missionary Education Department of The Education Society for a folder.

* **Third: You can be leaders of the children.** There is nothing the children enjoy so much as stories and pictures. Well, here we have stories—large size pictures of Japan, with accompanying stories, selling for 50 cents, and a small set of pictures, with stories (one set concerning Japan and one concerning the American boys and girls) at 25 cents each. Get these pictures and tell the stories to your smaller brothers and sisters. Incidentally, these pictures will be helpful

to you in your own poster-work.

Fourth: You can give. After you have gone so far, you will certainly want to give.

This year we are utilizing a new suggestion. A contribution of \$10 will maintain the whole world-wide work for one minute. In other words, anybody who gives 20 cents a week for the world-wide work in the "Missions" side of the E. M. C. envelope for one year will know that he or she is maintaining every bit of Congregational missionary service in the entire world for one minute.

I imagine that a host of our young people will take at least a minute.

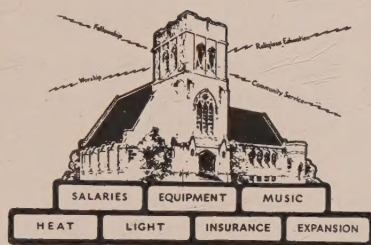
There are two or three points you ought to remember. Think your subscriptions through. Subscribe only what you can pay. Make your subscription proportionate to your income. Divide the gift between the church and the world-wide work. Pay regularly and promptly.

Fifth: You can pray. If you really

work, you can pray. Praying won't do a bit of good unless you work, too.

So here is your share in the Every-Member Canvass campaign: **Know the Work; Undertake Projects; Tell the Story; Give; Pray. YOUNG PEOPLE, IT'S UP TO YOU!**

"Who comprise the fourth group?" you ask. That is another story. Watch this space in THE AMERICAN MISSIONARY next month for the answer.



No Church can Function without this Foundation

**WHEN you help
your church, you
help the greatest
influence for good
in your community**

Do your part on Every Member Canvass Sunday

THE POSTER CONCERNING THE LOCAL CHURCH

Size, 25 x 38. Price, 20c. The Superintendent of your State Conference or the Commission on Missions will furnish special Local Church Poster Catalog Order Blank. Order this poster **ONLY** from the Commission on Missions, 287 Fourth Avenue, New York City.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

Effective Cooperation

By FREDERICK L. FAGLEY

From address before the National Council at Springfield, Mass., October 16, 1923

THE historian tells us that civilization began when man learned the secret of cooperative effort; frequently we hear it said that cooperation is the key of the future. We believe today that the quality of the life of the family and of the school, of the church, of business organizations and of the state also, is determined by the actual cooperation of the various members; that effective democracy is possible only through vital cooperation.

We believe also that, as life enlarges through the development of democratic cooperation, autocracy, which is its opposite, limits life and robs it of much that makes it worth while. The whole movement towards a better civilization is effected today as always by two forces, one urging cooperation among all the members of the group for the benefit of all, the other the development of an autocratic organization which benefits the few. Because of the ill effects of autocratic power democratic organizations (or, in other words, cooperative organizations—as is our own Congregational fellowship) fear both intuitively and consciously any manifestation either of the form or of the spirit of autocracy.

That which has given Congregational churches their reason for being and which has been their heritage through the years is the fidelity with which they have held to the ideals of democracy in the spiritual life. We recall that Congregationalism had its birth at a time when the world was ruled by autocratic power, when the king was supreme, when the bishop held his appointment by royal favor and ruled his little kingdom with an iron hand, when the home was patriarchal and the school autocratic, and when the common man stood, not in the dignity of his own worth and personality, in a life continued only by the grace and favor of some higher power.

As students of the Bible and of the early church the vision of a free fellowship grew in the minds of our fathers, and so strong was their commitment to their ideals that they left home and kindred and in the midst of privations and perils found joy in the free exercise of the rights and privileges which belong to every child of God. Their position was scriptural, reasonable, founded upon the deepest needs of the human soul and destined to be the guiding principles of a great nation. Through the years we have sought to maintain these principles of democracy and to share with others our own ideals of life, of free men in a free state, making cooperative effort our ideal—not the establishment of autocratic power. Our fathers urged these principles in political and social life and the hope of the world today, both in America and in other lands, is that the teachings of the fathers may permeate the common life.

Now as we hold precious these principles of democracy and set ourselves as did our fathers, like flint against either the forms or the spirit of autocratic organization, we have the problem which is ever the problem of democracies

that we may become effective in our common life, effective as individual Christians, effective as local churches manifesting the maximum of Christian influence in the communities where we are, effective in our national life.

In this gathering today we are set to consider one phase of this problem, and that is that we may discover ways whereby our churches may become more effective in living their Christianity, more attractive to those who are without the influence of the Christian church, and more helpful to those who yield themselves to its service and worship. We have among us many churches which are all of this. How can this democratic body of churches carry to those churches which cannot be so characterized, the encouragement, inspiration, information and methods of these more effective churches?

Six years ago we set ourselves to try one experiment, to set up a Commission on Evangelism and Devotional Life to serve the churches as an agency to help pastors and churches. The Commission has plans—has plans to burn—has methods and books and literature, but, helpful as these things are, they are all of exceedingly minor importance compared with the higher good which the Commission, and the men and women who are working with it, are seeking to bring by encouraging effective cooperation among all our churches.

There has been, through generous and widespread cooperation during these last years, a most significant development of the quality of church work among Congregational pastors and churches in evangelism and devotional culture, and this movement is all to the good. We *are* experimenters.

How shall we develop a type of evangelism that shall be scriptural, natural, worthy and permanent in its results, except by each pastor seeking the best and bearing testimony to others?

How else shall we gain facility in the culture of the devotional life? This way and this way only: that as each man finds new and better ways he will tell his brethren his experience, and they will put this experience to test and what they find good they will use.

How else shall we find that textbook for the pastor's training class for which we have been looking and towards which we have been working these years? Only by each man trying faithfully such suggestions as come to him as seem good and bearing witness to his brethren.

How shall we secure wider use of the Fellowship of Prayer? Simply by continuing as we have begun. That one pastor finds it a great help in developing the devotional spirit among his people, tells his brother and his brother tries it and finds the testimony good. This is our method and our only effective method of cooperation.

The greatest work of the Christian church is not in the past, but will be in the future. We are coming into days of far larger interests and deeper and more vital devotion through more effective cooperation in the religious work. We are finding that the law of divine compensation is true, that the more we give to one another the more we have of faith and hope and love.

Happy is that father who sees his life renewed in his own son. Happy is that pastor who sees from his own congregation young men with bright faces setting themselves toward the work of the Gospel ministry and upon whom through the years he can look as spiritual children. Happy is that church which sees new churches developing under its ministry and weaker churches growing stronger through its brotherly cooperation. Here is where our democracy must function, and as we discover ways whereby the churches and the pastors may aid more effectively those in their own neighborhood and community, so shall the work of all the Congregational churches be strengthened and we may grow to do those things which our civilization today needs.

THE PASTORS' SECTION

Building Up the Church

By CHARLES E. JEFFERSON, D.D.

PAUL says the Church is the body of Christ. If the Church is his body, it is essential for the doing of his work. Without a body no one can accomplish anything on the earth. Men without bodies are nonentities. It is only through his body that a person can express himself. Disembodied spirits count for nothing in human life as we know it. The spirit of Jesus is impotent unless it possesses a body to work through. Whatever strengthens the body of Jesus gives new power to the soul of Jesus. When we increase the vigor of the Church we extend the reach of his influence over human hearts and homes. Without the Church the Christian religion can do nothing. Without the Church Christianity is only a name. Christ accomplishes nothing except in those regions where his Church is at work. He is omnipresent, but he does nothing except where his organized followers are expressing his mind and heart. Savages remain savages until the Church reveals Jesus to them. Barbarians never rise out of their barbarism until the Church extends to them its hand. Without the Church there is no salvation. In Christian countries only those sections are Christian which have been under the hand of the Church. Localities in a Christian land remain pagan unless they are redeemed by the Church. The Power of Christ in a town is dependent on the vitality and devotion of the Church. Christian morality languishes in all places in which the Church is weak. As soon as the Church in any community becomes earnest and industrious the word of God in that community runs and is glorified. The only institution that saves our cities from rotting is the Church. It alone keeps our cities from being cast into the outer darkness. The Church is salt. It is the light of the world.

What our generation most needs is a strengthening of the Church. The spirit of Christ is the same yesterday, today and forever, but his Church varies in places and times. At the present hour we have widespread belief in the ideals of Jesus, but many are skeptical as to the divine mission of the Church. Multitudes outside its membership carp at it or ignore it, while many of its own adherents have lost faith in it. One of the common topics of conversation is the failure of the Church. Even Christian believers sometimes speak of the Church as though it were not an essential part of the Christian religion. It has become an axiom in certain circles that a man can be as good a Christian outside of the Church as in it. There are some who think he can be better.

The result is that Jesus Christ is not doing many mighty works. The cause of his weakness is our unbelief in the Church. It matters little what honors we give him in our talk, if we do not show our loyalty to him by our devotion to the Church. If Jesus Christ fails to do the things which the world needs to have done, the world will inevitably lose faith in his Divinity. The only Christ who can hold the devotion of the world's heart is a conquering Christ. A defeated Christ is no Christ at all. But Christ cannot conquer except through a triumphant Church. If the Church is feeble and inadequate the whole Christian enterprise falls into disrepute. If the Church cannot transform the temper and life of the town, then men will conclude that Jesus was not the one who was

to come, and will begin to seek about for another. In the long run the world's faith in Christ will depend on the prosperity and achievements of the Church.

The way, then, to exalt Christ is to build up the Church. We honor him only when we honor his body. We are impractical theorists and dreamers when we give him high-sounding titles and refuse to throw ourselves into the organization through which his power is to be made manifest. The religion of Jesus would shine with a new glory in every community if only the members of the Church would redouble their efforts to make the Church what it ought to be. Public worship is in many places without influence on public life, because the worship is so meager and dull. How can the Church become a force in the life of the town unless church members meeting for praise and prayer pour enough of their life into the worship to give it uplifting and vitalizing power? Desultory church attendance is one of the most serious handicaps which the Son of God suffers in his efforts to redeem mankind. Christians are not good Christians when they absent themselves from public worship. A man cannot serve God so effectively on Sunday in his home as in the Church. A church member is crucifying Jesus Christ afresh who is negligent in the service he renders to mankind in the house of prayer. There would be a new tone in the social, and commercial, and political life of the city if only all the churches were filled. There is no more effective way of increasing the power of God in our modern civilization than by multiplying the numbers of those who on the Lord's day unite with their fellows in worshipping their Creator.

Here, then, is the most effective and the most needed form of Christian work which can be done in our generation. The Church must be built up. It must be made a glorious Church. We must cease talking about its decadence, and give ourselves, in season and out of season, to the work of making it strong. It is not large enough. It must be made larger. There are too many outsiders. They must be brought in. This work is the supreme work of those who are already members. It is absurd to expect those who are outside to come in of their own accord. They must be invited, persuaded, urged to come in. We Christians are in the world for the purpose of increasing the power of God in human life. We increase his power by increasing the vitality and reach of the Church. He works through instruments. The Church is his chosen instrument. He speaks through organs. The Church is his supreme organ. He operates through a human body. The Church is his body. It is only the incarnate God who can heal the world's diseases, and deliver the world from its distresses. When we neglect the Church we make it harder for Christ to save mankind. When we disparage the Church we scorn the means which God himself has chosen to carry out his far-reaching plans. The duty of a church member is to work constantly for the Church. How to increase its membership is a problem he should ponder day and night. How to win one, and then another, and then still another, is a question he should carry with him through the years. To many a church member this question has never occurred. They are not interested in the building up of the Church. They are interested in various minor matters, but not in this supreme matter. Because of their neglect the Church fails to reach its appointed stature and is unable to accomplish its ends. The Christian religion will enter on a new era when Christians awake to the Divine mission and immeasurable possibilities of the Church. It is a great privilege to be a member of the Church for which the Son of God died. It is a great honor to be permitted to work for the Church which the Son of God loves. It is the medium of revelation. Through it there is made manifest to men and to angels the manifold wisdom of God.*

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THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Secretary Moore spent the greater part of October in visiting a number of our mission fields. His itinerary included Sedalia, Missouri; Tabor, Iowa; Huron, Aberdeen, Redfield, Rapid City, Deadwood, Edgemont and Ardmore, South Dakota, and Casper, Wyoming.



In the joint promotional campaign for 1924, looking to the raising of the full apportionment for all the societies, responsibility for the foreign-speaking churches and for the colored churches of the South has been placed upon Secretary Halliday. In both groups he reports a disposition to cooperate heartily with the promotional plans worked out by the Commission on Missions.



Through the cooperation of all our benevolent societies and the hospitality of the Education Society, there has recently been opened in the latter's office, at 287 Fourth avenue, New York City, a joint library covering the fields in which our home and foreign work is being done. Each society contributes books, and these are loaned free to those who desire to take them out for home reading. Inquire for Room 523, United Charities Building, Fourth avenue and East Twenty-second street.



As we go to press, all eyes are turning toward the National Council at Springfield. Many phases of home missionary work will be presented in the joint exhibit at the Municipal Auditorium. One feature which will attract attention to the urgent need of "Congregational Service Cars" in a score of places will be the presence of a full-sized car on the floor, with a map indicating the fields where such automobiles are now in commission and where others ought immediately to be placed. Five hundred dollars will purchase such a car and put it on the field, where it easily doubles the efficiency of the home missionary who uses it.



Here are two glimpses of the way our student summer workers have been going at their tasks:

"At the Men's Club at Barrie, North Dakota, over one hundred listened to the parting address of Mr. Harold Jones, who has so brilliantly led this rural group the past two summers. The Club has been addressed by the Governor, two ex-Governors, and a number of other noted men of the state. Superintendent A. C. Hacke made the first address of this particular evening in a most happy mood."

From Albert C. Walker, at Briggsdale, Colorado: "I received another despairing call to go and help in the harvest, so Saturday morning I borrowed a wheel and rode nearly six miles, arriving before they had finished breakfast. I worked all day in the barge and rode back to town after supper. The Monday and Tuesday following there was no one to do the stacking, and my employer insisted that I try my hand at it. So I did my first stacking of headed grain, putting up nine big stacks, all of which still stand but one. I tried to put too much on top of this one, and a few days later the top slid off. Even so, my employer was very well satisfied."

The Minister Who Was Not Sent

By MALCOLM DANA, D.D., *Director Department of Rural Work*

THE log church in the picture has a story. We had just begun our automobile trip in the Wyoming Every Community Service Endeavor, and a Presbyterian Sunday School missionary was driving us fifty-five miles inland from the railroad to Hulett, a little village of one hundred inhabitants, which boasted the only church and resident minister in an area of one hundred square miles or more. The afternoon was a glorious one, and Wyoming certainly looked like "God's Country," although the tourist-visited places, judging by their names, seemed to be monopolized by his satanic majesty. If my memory serves me rightly, there were in the vicinity, the Devil's Slide, the Devil's Kitchen and Devil's Punch Bowl, as well as the Devil's Tower, a picturesque rock formation which appears in the illustration.

An ideal highway led across an open sagebrush country, with here and there a rude, isolated and lonely homesteader's shack marking the landscape. Some of these cabins were inhabited, but others were abandoned, and I wondered what stories the latter might tell of courageous pioneers who came out to help open up the vast areas of Wyoming, but who could not carry on to a prosperous finish. Toward the South Dakota line the farm lands and ranches appeared more prosperous, and as we entered the famous Black Hills, pine groves lined the way. In one of these we came upon the little log church. This is its story:

Many years ago the original settlers came to this country and began to prove up on their claims. They were the sons and daughters of the finest eastern and mid-western stock, and, like their parents, were a religious and church-going people. Pioneers, and possessing the pioneer spirit, almost before they had finished

building their rough cabin homes they said, "We must build us a church." Some were more faint-hearted than others and had the temerity to ask, "Where shall we get a minister?" The quick answer of faith was, "God will send us one," and the sturdy homesteaders hewed the logs, brought them in from the hills and built their church. *But the minister was never sent them.* Today the building stands lonesome and forlorn used as a storehouse for roadbuilding supplies and as a rendezvous for stray horses and cattle.

I left the automobile to photograph the little log church, and it seemed to me that the building must forever stand as a rebuke to Christian America and to fathers and mothers who are in this day unmindful of the religious needs of their own children living in regions similar to this one. God did not forget those original homesteaders, and he must have been heart broken because some of his professed followers did forget and failed to provide the looked-for minister.

In the recent Every Community Service Endeavors of five far western and Pacific Coast states a disgraceful number of over-churched communities were discovered, but the greatest need and challenge appeared in the vast stretches of country where there are no religious privileges at all, and where boys and girls are actually growing up without either church or Sunday School. Too much is written and said about the "disappearing frontier," as though the home missionary needs of America were also becoming a thing of the past. As a matter of fact the United States is more of a home missionary nation than ever before. When all the water resources of the Rocky Mountain and Pacific states are brought to bear upon the land two hundred millions of peo-

ple can, and doubtless, will, live there. For years we have been praying for the heathen across the seas and sending missionaries to evangelize them, but now God has brought these very peoples to our doors and they have

upon their hearts and minds. The glory of youthful America is its ready enlistment for Christian service abroad; its tragedy and shame is a seeming unwillingness to volunteer for home missionary work in rural America. All of the denominations represented in the Every Community Service Endeavors reported a lack of both money and men to carry on work already begun, and begun largely under a competitive policy of seeking "strategic centers" rather than places where the work will be almost entirely missionary to the end of the chapter. The bewildering number of neglected areas can be

become near neighbors to us and members of the body politic. New England has become almost foreign; the Mid-West is being settled by foreigners; and whole sections of the Far West are solidly foreign. The future American will not be a full-blooded Yankee, but a composite of all these strains from other lands. The most imperative "Americanization" is to somehow make and keep these and native peoples one hundred per cent Christian.

The little log church with the sparsely-settled area surrounding it is typical of hundreds and thousands in modern America and the forgetfulness which did not vindicate the faith of those early settlers is even more typical of today. Indifference is worse than forgetfulness! The little log church is a sad rebuke. It presents also a forceful challenge. The young people of the colleges, universities and theological seminaries, the majority of whom come from the country and are best fitted to return to it, must get the great unchurched areas and classes

undertaken and served only as older and thickly settled communities, with their overplus of religious institutions, shall acquire the consecration and spirit of sacrifice necessary to bring them together in fewer and larger churches, thus freeing men and money for places where there are none. Every denomination also confessed to a shrinkage in home missionary giving, and this, in the



THE CHURCH WHERE THE MINISTER NEVER CAME

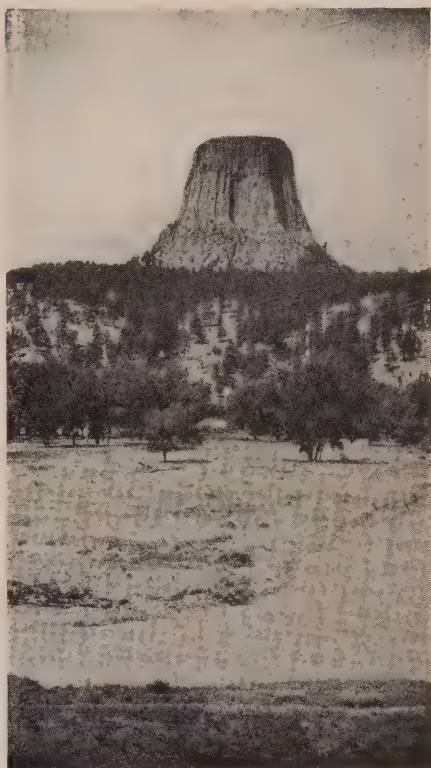


WYOMING EVERY COMMUNITY SERVICE ENDEAVOR TEAM

face of increased demands for missionary expenditures. This increase is not merely in number of calls, but is a matter of expense involved in the modern home missionary enterprise. The Lord's business is the big-

gest of "big business," and must be on a par with the latter in its leadership, machinery and program. A tragic exhibit of the Every Community Service Endeavors was the grievous lack of church equipment to meet the actual community needs. Church buildings were run down, unkept and forbidding, while their programs were seldom such as to command the respect, following and support of the modern and well-educated dwellers in rural America. The home missionary church can not longer be merely a Sunday institution, but must be an all-time community center, since social needs in isolated areas are often fully as important as religious needs. The country minister must be thoroughly furnished as a true man of God, but also fitted to be the social engineer and up-to-date circuit rider, with large areas and many outstations under his care. Such equipment and talent costs money, but such an expenditure of home missionary funds is alone justified by the needs and opportunities of today.

The homesteaders who built the little log church said "God will send us a minister." Dwellers in the isolated and out-of-the-way places of America are saying the same thing today, and they are the children of those living in centers of religious plenty. Shall we fail them and break



DEVIL'S TOWER

God's heart by withholding gifts of money and that best gift of all, ourselves, or shall we send the little log church their looked-for and expected minister?



The Call to Comstock

By REV. JESSE W. FOSTER, *Comstock, Nebraska*

THE new pastor was moving his few worldly possessions from the little red depot into the small four-room parsonage. A day laborer who was watching the proceedings stopped work, leaned on his spade, and grinned sardonically. "That there preacher is bringing more stuff to town than he will take away again," he remarked.

The sarcasm, directed at the driver, was evidently intended to reach the

minister's ears. It was some time before he understood the reason for it, and then he learned that one of his predecessors had been obliged to supplement his salary by outside work, and that another had disposed of his household goods at auction in order to pay debts. Evidently there was not much enthusiasm for the church or anything connected with it. However, there were a faithful few who stood by and gave the new pastor and his

family a kindly welcome and did everything possible for their comfort.

Comstock is situated not far from the sand hill region in central Nebraska. It lies in a river valley, in a portion of the country once known as the Great American Desert. Towering above the town are gray, forbidding-looking clay hills, which, however, have their appeal; they furnish hay and pasture. Further back are fertile fields of corn and alfalfa. The pastor and his children have found these hills a fine playground and he often goes there for prayer and meditation. The town, with about four hundred and sixty inhabitants, may be seen from the hills, and just beyond

it winds the Middle Loup River. This stream is lined with trees and bushes and dotted with timbered islands. Beyond there are broad meadows, corn and alfalfa fields, where the meadow lark makes the morning glad with his song. The pastor spends much time in these places during the vacation season. He takes his sketchbook with him for he is something of an artist. His love for drawing, however, is not confined to outdoor sketching, for he uses the blackboard and chalk as means of preaching the gospel to young and old. Many folks call him "the artist preacher."

Nearly three years have passed since the day laborer hurled his sarcasm at the new preacher. Perhaps it might be said that for the first three months his salary was paid regularly. Then it fell into arrears, where it has mostly remained. Was it strange that the remark heard upon his arrival has recurred to him frequently? Temptations to give up the fight have been

numerous, but he has remained to see a new day dawn for the Comstock community church.

The first big task was to win the love and confidence of the people. The pastor's wife found ways of helping and succeeded in interesting a large number of children in the Sunday School. The pastor met the people with a friendly smile and they responded the first Christmas with a fine donation. A gift that was especially appreciated was from the fire department, which was accompanied by a letter of appreciation signed by every member of the department.

The membership of the church has nearly doubled during the three years.



COMMUNITY CHURCH, COMSTOCK, NEB.

Graded lessons have been introduced into three classes in the Church School, and the mistress of the manse has worked up a Cradle Roll Department. A men's class has been organized, and the pastor purchased a stereopticon lecture

at his own expense which has been most helpful in promoting interest in religious and missionary education. A Ladies' Aid is rendering effective service, and last year a cottage prayer meeting was organized. This later developed into a regular Wednesday night prayer-meeting at the church. A thriving Christian Endeavor is adding life to the church work.

The social side has not been neglected. There have been several banquets which have brought a number of people together and were very enjoyable affairs. What we called a "Sunshine Dinner Party" was given by the pastor's wife to the lonely people of the community. There were widows, widowers, orphans, spinsters, bachelors, grandmothers and grandfathers,

and a blind man among the guests. But these are by no means all the good things that have come to the Comstock church. The pastor attended a summer school during the three years of his incumbency in order to add to his efficiency in the work. During 1923, Rev. E. Russell Nance, of Atchison, Kansas, and Rev. J. S. Dick, General Missionary, assisted in a three week's evangelistic campaign which has given new life to the church. In addition to the conversions and quickening of the members into new life, three young people offered themselves for life service for the Master. One of them has been assisting the pastor in a most acceptable manner.

A citizen who is not a member of the Community Church was heard to say pleasantly, "The days of depression have passed for the Comstock Church. It will never go back to the old ways." Whether or not the pastor will take away as much stuff as he brought into the town is of little importance beside the fact that he is very glad he came. He is glad that

the good fight has been fought, and if called elsewhere he will take away with him a kindly memory of the young people and children who have been growing up during these three years of his ministry. He is confident that future pastors will not meet with the same difficulties and will be able to do a constructive piece of work. The Community Church, and its branch at Wescott, are the only churches to minister to the needs of a large parish, with the exception of a very weak Latter Day Saints congregation. There is a tremendous need of a church building that shall be a real community center, for it should be made possible to enter more fully into the life of the fine young people of Comstock and vicinity. More Sunday School room is needed, so that the pastor's busy wife will not have to put the parsonage in shape for Sunday School each Sunday morning. Space will not permit us to print the list of things needed. The town may be small and the church small, but where can a bigger opportunity for service be found?



A Suburban Church and How It Was Aided

By REV. R. O. FICKEN, *Cincinnati, Ohio*

HOW long should a Home Missionary Society continue to give financial aid to a needy church? No doubt this question, or its equivalent, frequently arises in the minds of those who are entrusted with the administration of missionary funds. Obviously, no hard and fast time limit can be fixed that would be fair to all churches concerned. As a matter of course, the answer cannot be determined solely on the basis of the request of the particular church that applies for aid. A far more vital question is whether or not the church that is applying for aid is actually needed in the community where it is located. It may easily happen that, merely for traditional and sentimental

reasons, the people of a local church would ask for aid to continue its work. In such a case it is, doubtless, a matter of wisdom as well as mercy to have the proper authorities administer the hypodermic that is designed to prevent undue and useless suffering, for the slight sting of a needle-thrust is as balm when compared with the prolonged agony that often follows without it. Needless to say, in connection with the practice suggested, that every care should be exercised for tender and reverent disposal of the "remains."

As a rule, the answer to our question is found in the expert judgment of those whose wide experience and training enable them, after careful

study of a situation, to determine where missionary funds may be invested to best advantage. The promise of permanence in service to a community is perhaps primary in adjusting distribution of missionary money.

The Ohio Conference has an outstanding example, among others, of good judgment used on the part of those who administer its home missionary funds. Plymouth Church, Cincinnati, has come to self-support, beginning with 1923, after receiving missionary aid through a period of twenty years, with the exception of a few short intervals, averaging four hundred and sixty-six dollars per year. The total amount of missionary money invested was eighty-six hundred and twenty-five dollars.

Plymouth Church was organized in 1887, with a membership of twenty-five. For a few years services were held in a hall over a storeroom. Then a lot was acquired on a corner that has come to be regarded as the most strategic Protestant location on Price Hill, a rapidly growing residence suburb of forty thousand population. Soon there was erected on the lot a frame building, most of the work being done by the men of the church. Here the activities were carried forward, at times under serious handicap for lack of room, until 1912, when a splendid new building was erected upon the site of the old one at a cost of twenty-three thousand dollars. This material progress, which was undertaken almost exclusively upon faith in the possibilities of the community, was the beginning of an era of growth that has continued almost without a break down to the present time. In 1922 an addition to the church building to house the growing Sunday School was made at a cost of fifteen thousand dollars. This project was financed locally and over two-thirds of it was paid in one year. The latest movement toward enlarging the church plant is the erection of a parsonage, which is now in progress. The proposed building is to cost ten thou-

sand dollars and will occupy a lot located on a corner opposite the church.

The Church Building Society has played an important part in the expansion of the church plant and its equipment during the past ten years. The building erected in 1912 was made possible by aid from the Building Society. Application for aid from the parsonage fund is now awaiting the action of the Building Society. Without such aid the parsonage project would be extremely difficult, if not actually impossible at this time. On the other hand the city housing problem has become acute, with rents almost prohibitive, and the practical necessity of a convenient location for the minister and his family makes a parsonage imperative. Thus it would be difficult to overestimate the value of the aid given this church by these two denominational agencies—the Home Missionary Society and the Church Building Society.

Now, what is there to justify the investments made in this church by these two agencies? First of all, a field that is like virgin soil. The Protestant population of the suburb is about forty per cent of the total, or about sixteen thousand people. Fifty per cent are Catholic and ten per cent Jewish. Besides Plymouth Church there are six other organizations serving the Protestants of the community. Of these none does actually aggressive work. The Catholics are maintaining five churches, all remarkably prosperous. The Jews, during the past year, have been worshipping in the basement portion of a new synagogue which is to be completed when financial conditions warrant. One Protestant church is within a block of Plymouth; a second is five blocks away; the rest are more than ten blocks away, three of them being located within a radius of five blocks of each other in the older section of the suburb.

The Protestant population of the community is, for the most part, composed of people that are American-

born and such as have been fully assimilated and naturalized. In general, they are of the substantial middle class. The total number of members of the Protestant churches of Price Hill would not exceed two thousand. A certain percentage of Protestant residents of Price Hill, very difficult to estimate, are members of downtown churches. Many of them, however, no longer sustain an active relationship to those churches. Making due allowance for a considerable transient population, it would seem a very conservative estimate to say that seventy-five per cent of the Protestant people of this community are not affiliated with any church.

To Plymouth Church, perhaps more than to any other, falls the greater opportunity and the larger responsibility in this growing suburb. Her resident membership of over four hundred exceeds that of any other Protestant church of the community. The enrollment of six hundred and fifty in the Sunday School, one hundred and forty-five in the Home Department and ninety-seven on the Cradle Roll extends the influence of the church into many more homes than just those of the membership of the church. From many of these homes new members are recruited, helping to make for the last three years an average of over seventy per year. The Sunday School is the largest in the suburb and among the largest in the city. It provides ladies' classes and adult classes, enrolling over ninety each of men and women. Among the other organizations are a Ladies' Guild, Camp Fire Girls, Girls' Club for those aged sixteen and over, Boy Scouts, Athletic Club and Pi Sigma Kappa for young men. The position of leadership that Plymouth occupies, not only in point of numbers, but also in efficiency, as well as her strategic location, thrust upon her a tremendous responsibility toward the unchurched of the community. "To whomsoever much is given, of him shall much be required."

The task of Plymouth Church, however, is not conceived of as denominational; the nature of the field makes such a program impracticable, if not impossible. In 1912 the church was reorganized as a community church. Comparatively few of the present members are Congregationalists by history and tradition. Practically all evangelical denominations are represented in the membership. It is not the aim to make Congregationalists of them, but rather to unite them in a fellowship that will help them to become better Christians and to share actively in "creating an honest and friendly world." Ultimately this fellowship will be Congregational in sympathy and in trend and final result of its work, if not in actual fact. Meanwhile it will be using the denominational agencies more and more as the channels of its missionary efforts, and will be in training, eventually, to take its full share of responsibility in the apportionment plan for benevolences, which hitherto it has not been able to do. The development of a church consciousness and a church loyalty will be the intensive task of this church for a generation to come.

A second justification for the investments made in Plymouth Church by Congregational agencies, whether in the form of grants or loans, is the promise of permanence and of enlarging usefulness. Efforts are being made to build a structure of enduring quality. Greater efficiency is sought in every department of the work. The future is kept in mind in every measure of advancement. Her enlarging opportunity and outlook continue to challenge Plymouth in every branch of her growing work, to the best of which she is capable. May she keep not only the forward look, but also the upward look that she may prove herself eminently worthy of her opportunities and of the confidence placed in her by the Home Missionary and Church Building Societies.



CHURCH AND PARSONAGE, ONTARIO PARISH

Ontario Parish

By REV. M. GUY VAN BUSKIRK, *Oneida, Illinois*

IN the early 30's a group of New Yorkers came trekking into Knox County, Illinois, and made one of the first settlements in what is now known as Ontario Parish. They brought with them strong religious convictions and high educational ideals. Soon schools were established and churches formed. Some of the people were of the Baptist faith; others were Congregationalists. For a time one church sufficed, but after a while it was decided that two were necessary. Both flourished for a generation, and then came a decline and gradual disintegration for the Baptist organization and apparent death for the Congregational. There was no religious activity for about seven years, save for an occasional preaching service and a Sunday School which was in existence for a part of the time. The church had no place in the community and the people did not seem to care.

The rehabilitation of the church dates from June of 1920 and is due largely to the untiring efforts of Mrs. J. J. Clearwater, a Knox College graduate, who, when it seemed that there was no possibility of resurrecting the church, still clung to hope and fanned the spark in her own soul into a flame which eventually set other lives on fire. Through her efforts a meeting was called to discuss the desire for an active church program which had become evident in the community.

The meeting bore fruit; another one was called and definite plans were considered. A committee was appointed to go over the property and report as to its condition. It was found that the church could be used, but that the parsonage was beyond repair and a new one would have to be built. Sufficient people were now interested to insure the success of the venture, so the program was launched

and a committee appointed to canvass the community for funds. A budget was adopted and oversubscribed in the following weeks.

Early in March of the following year the men of the community wrecked the old parsonage, hauled in new material and dug the basement. The building was completed in June. The community had been holding meetings at which the reorganization was discussed and it was eventually decided to have a community church with Congregational affiliation.

In July the present pastor accepted the call to this work and the first service was held September, 1921. The lack of adequate equipment was evident, but a piano and hymnals were purchased, the church school completely graded and other lines of activity begun.

When the church came together for the first annual meeting in January, 1922, it faced some real problems. There were building notes to the amount of five thousand dollars to be paid. Either the notes must be renewed or the amount raised. In either case the church building would go untouched. It was of the old New England type, with no facilities for carrying out a modern community program. After careful deliberation the decision was made to ask the Church Building Society for aid. The parsonage bills and the remodeling of the church were thrown into one project. Forty-four hundred dollars was raised in cash or notes and the committee was authorized to proceed with the work of remodeling the church.

Again the men of the community were on hand. They tore out the old foundations, elevated the structure, dug the basement and hauled in the building materials. It now has an enlarged auditorium, with a platform large enough to accommodate a chorus choir of forty voices and equipped for the presentation of pageants, dramas and plays. This floor also has two classrooms and a large coat room for men. The basement has a rest room

for the women, a dining room large enough to seat one hundred and fifty people, a committee room and a well-equipped kitchen. A booth for a motion picture outfit has been provided. The building is lighted with electricity. Just before the completion of the work the committee came into the church on a Sunday morning and stated that the original estimates were inadequate. They asked what they should do. The answer was another twenty-five hundred dollars in cash, making a total of seventeen thousand dollars spent in the community for the last year, all, with the exception of the forty-five hundred from the Church Building Society, raised by the people. Since the new work was begun sixty-one people have come into the church.

A word as to the activities of the several groups may be of interest. Major emphasis is laid upon the activities of the young people. Each class of the Church School is organized and these organized classes are grouped into the Young People's Division, through which all the community activities are carried out. Each month a party, open to all, is held in a home or at the church. These are just healthy community get-togethers. The community boasts one of the best tennis courts in the county. Each class also carries on a social program for its own group. This is woven into the complete whole of the larger program. The Sunday evening service, carried on by the boys and girls, is splendidly led, carefully planned and well attended. All the work of youth in the community is planned with a fourfold ideal—physical, mental, special and religious—in mind.

The men of the community have a Men's Club as their special organization. This Club meets twice during each winter month and once during April, May, June and October. It carries on a program of discussions of vital topics and interesting social activities. Last year the Club carried



THE MEN'S CLUB GETS BEHIND THE BEST THINGS IN THE COMMUNITY

out a Corn Disease Experiment Plot in cooperation with the United States Department of Agriculture.

The women of the community are organized into a Woman's League, which carries on a social, literary and missionary, as well as a work, program. Six meetings each year are given over to the study of missions. All of these groups are merged into a Community Welfare Association through a simple overhead committee.

Probably the most interesting feature of the work is that of the Church School. There is an average attendance of about one hundred. It is closely graded and a thorough training program is carried out. There has been a steady stream of young people coming from its classes into the membership of the church since the first few months of its work. The ideals of the school are high. It attempts to meet the ideals

of the day school in regard to the quality of work done. A report card for each child is sent into each home quarterly.

The church itself is the real heart of the community's life. It has a clear vision of the needs of its community and attempts to bring the Christ to every individual in such a way as to meet that need. It believes in a Christianity which is practical; that demonstrates its worth in aiding its members and the community as a whole in every relationship of life. It stands four-square for the highest and best. It believes in the power of the gospel to challenge and transform men. Because of this several entire families have come into its membership during the past year. It is putting forth every effort to so relate the life of its folks to God that a community of "honest, friendly and powerful" people will be the result.

Every man's task is his life-preserver. The conviction that his work is dear to God, and cannot be spared, defends him.—*R. W. Emerson.*

The Future of Congregationalism in the Middle Atlantic States

By SUPERINTENDENT CHARLES W. CARROLL

THE Middle Atlantic section of the home missionary field is much like all Gaul—it is divided into four parts: there is New York, with its metropolitan masses gathered from all continents and from the seven seas; Pennsylvania, with its Welsh miners and their descendants now the bone and sinew of the state; its rural stretches and great cities; the District of Columbia, with its national and international statesmen and near-statesmen and its non-voting citizenry, surrounded by a fringe of weaker churches in Maryland and Virginia; and New Jersey, with its great, prosperous churches in the north and its average populations in the south. In this section dwell nearly twenty-seven million souls. Of all the people in continental United States every fourth person lives here. Surely, the opportunity and obligation of the Christian church are great in the Middle Atlantic District.

From the standpoint of our Congregational endeavor the state and city of New York are under the care of the New York Conference and the Extension Society of New York City. Dr. Walter S. Rollins, the superintendent, finds these, among other problems, awaiting solution:

1. There is a gradual but persistent change of population in the rural sections. Church builders and church lovers are moving out and are being succeeded by foreigners and other non-church-goers, who purchase their farms. This means that more missionary aid must be given the rural churches if they are to be maintained and the newcomers enlisted in the work of the Kingdom.

2. The rapid shifting of population in Greater New York demands a prompt planting of churches in new sections within and without the city

if we are to provide for our own people, to say nothing of the need for new work. A like condition exists in territory adjacent to the industrial cities up state.

3. The large and growing foreign and Negro populations of Greater New York have scarcely been touched by the Christian church. These call for suitable organizations and plants, which are possible only by a generous measure of missionary aid. New York is a strategic home missionary field.

New Jersey holds the record of the country for per capita gifts to Congregational benevolence. In 1921 the churches gave on the apportionment an average of seven dollars and eighty-five cents per member, and for 1923 the apportionment is ten dollars and forty cents. Congregationalism is strong in the northern part of the state, with five smaller churches in the southern section, two of them of much promise: one, Ventnor City, new-born, and the other, Vineland, twice-born. The former will dedicate a splendid stone church in the early summer and the latter will begin the erection of a fine edifice about the same time. One reason for our strength in the north is that New York City must have the most competent men and women to administer the great commercial and professional enterprises of the Metropolis. They come from all quarters of the nation and most of them have their homes outside of the city. Northern New Jersey gets a share; hence such great churches as Montclair First, Upper Montclair and Glen Ridge. These three churches contributed on the apportionment in 1922 fifty-four thousand dollars, in addition to special denominational and undenominational gifts. Other churches did as well, ac-

cording to their means. The decline in building activity during the war increased the movement of home seekers from the city to the suburbs. Many Congregationalists from Brooklyn are among the multitude who have settled in northern New Jersey. This field calls for speedy and energetic attention if we are to conserve those of the Pilgrim faith who have been trained in the great congregations of the City of Churches. In this section there is a large responsibility, as well as a large hope for the growth of the Kingdom.

Our churches in the District of Columbia are very prosperous. There are seven of them, four white and three colored. They all have good edifices and an average membership of over six hundred. Cleveland Park dedicated a fine stone church, located in one of the choice residence sections, at Easter. These churches are exceedingly fortunate in their pastors. They are men who gather large congregations week by week and command the respect of all citizens.

Maryland and Virginia have not taken enthusiastically to our polity. There are five churches in Maryland and four in Virginia. Portsmouth in Virginia is the only one of the nine that has taken a place of leadership in its community, although Herndon, in the same state, is coming to the front; but there are too many churches there already and our Presbyterian friends threaten to plant another.

Our polity owes its existence in Pennsylvania to those pioneers who brought ecclesiastical independency from Wales. Without the Welsh scarcely has the Church of the Pilgrims a name in Pennsylvania. The story is that a number of Welsh folk who came over with William Penn took pains to protect their language and customs by an agreement that they should be given a tract of forty thousand acres, "where they could have a little government of their own and live by themselves." This tract was surveyed for them west of

the Schuylkill River and included that beautiful stretch of suburban country along the main line of the Pennsylvania Railroad toward Paoli. That they were prominent in the affairs of the colony is shown by the fact that the first mayor of Philadelphia, Anthony Morris, and the first governor of the colony, Thomas Lloyd, were Welshmen, and a kinsman of the latter, David Lloyd, was chief justice. This colony was absorbed and lost its identity; but, in 1794-96, a larger number of families came from Wales. They also sought a separate tract on which they might gratify their characteristic fondness for isolation. This being denied them, they apparently tried to get as far away from human habitations as they could without dying or being transplanted, and so settled on the top of the Alleghenies, where Ebensburg now stands. In April, 1797, they organized the first Congregational church in the state, and today one of the strongest. It was composed of eleven Calvinistic Methodists and thirteen Congregationalists. But the Welsh were coal miners and naturally gravitated to the anthracite region centering in Scranton and Wilkes-Barre, where fifty of our ninety-four churches are at present located. The natural tendency of the early Welsh was to engage almost entirely in coal digging and to confine their social activities to their own people. As a result they did not become interested in the larger commercial and professional enterprises of the community and for a time did not acquire wealth or attain political prominence. Another tendency was to cling to their native tongue, especially in all forms of worship and religious instruction. Accordingly, many of their churches were organized to accommodate Welsh groups, without regard to other evangelical churches in the vicinity. For the same reason many of their church buildings were located and constructed with little thought of attracting worshipers. Some of these

buildings remain and constitute a home missionary problem, although many of the modern structures are commodious and attractive. This bit of history accounts, in part, for the number of weak churches in the state. Of the ninety-four, twenty-seven enroll less than fifty members each, forty-eight less than one hundred members, while the average is one hundred and fifty members.

And yet the Congregational strength of the state is in the anthracite region. Here are more than fifty per cent of our churches and sixty per cent of our members; and one of the most promising factors in our Congregational enterprise is the group of sturdy, church-loving young men and women reared in the Christian homes of the Welsh. Another hopeful feature is the adoption of the English language in time to save the young people to our polity. Every Welsh organization in the state now uses English in some of its preaching services and in the Bible School. Several churches have discontinued the Welsh language altogether. The people are losing their fear of the State Conference and the National Council, which their European experience had led them to suspect of ecclesiastical domination. The Welsh are a free church people. Under the leadership of Doctors Edwards and Jones and a group of progressive young pastors, they are joining in an effort to bring the Conference organization up to the standard of the other states.

In other sections of the state Congregationalism makes progress slowly. Some of these churches owe their beginning to local disputes. The groups became Congregational, not because they loved our polity or even understood it, but because they did not love the groups from which they separated enough to worship with them. Such origins seldom make strong churches. Pennsylvania is south of the New England parallel of latitude, so that comparatively few Congregational families come to the state, and those

who do, in most instances, are not sufficiently sectarian to keep from uniting with the stronger Presbyterian or Methodist churches. In Pittsburgh there are two Amercian churches; in Harrisburg and Altoona, no church; in Johnstown, one; and in Philadelphia, seven. But in Pittsburgh and vicinity our Slavic churches are doing a work which has long been the pride of the state. The prospect now is that the Protestant German Evangelical Organization will unite with the Congregationalists. Of their thirty-five churches fully one-half are in the Pittsburgh district. They are all self-supporting churches and will greatly strengthen Congregationalism in the western part of the state, where it is weakest. Altogether Congregationalism is looking up in Pennsylvania. The contributions of the churches to benevolence have increased two hundred per cent since 1915, and promise more in the future. Rev. Harland F. Gould, our General Missionary, who spends all his time in the field, is proving a wise and inspiring leader. He will help greatly in the program which the churches planned.

Considering the district as a whole, one cannot fail to be impressed by the greatness of the opportunity. Other denominations assign two or three workers to a single city. Until recently one man has had the care of these four states and the District of Columbia. It is not strange that these other denominations grow faster than we; it is strange that we grow at all. With the present working force we may expect to lose in Maryland and Virginia, gain slowly in northern New Jersey, the District of Columbia and the anthracite valleys, and hold our own elsewhere in Pennsylvania and in south New Jersey. If we are to take care of our own and enter openings that are constantly inviting us, we must greatly increase our missionary force and be prepared to appropriate money to secure strategic locations in advance of local demand as other denominations are doing.

From a Small Beginning

By REV. ANTON PAULU, *Vining, Iowa*

THE Congregational church at Vining, Iowa, has had an unusually interesting career. It began in a small way and for years its work was carried on under great difficulties. The community was largely settled by Bohemians, many of whom were not professing Christians and they cared little for the work. The writer, who has been on the field for twenty-five years and more, firmly believes that its final success is a demonstration of the words: "Not by might, nor by power, but by my spirit." He can remember the time when, discouraged by lack of interest and small attendance, he walked twelve, fourteen, sixteen miles a day in his efforts to interest the people, only to meet with rebuffs, even discourtesy. At one time it seemed that, after all, the Home Missionary Society might be justified in giving up the work altogether. But it became evident that God meant the few to be saved as well as the many, and the little church struggled on.

The slow growth may be accounted for by the fact that Vining is a small town of about one hundred and twenty people. The young folks find no opportunity to earn a living and, when they are obliged to do so, they must go elsewhere to find work. Of course, no great organization can grow where the population is so small, but this little church which has achieved so slow a success is a real power for good in the community. Its membership at the present time is forty, although, if every person who

attended the meetings belonged to the church, the enrolment would be over one hundred.

When the Ladies' Aid was formed it consisted of three members, and many sarcastic remarks were made as to its probable usefulness. These devoted workers, however, worked and prayed until they won the respect and admiration of everyone, and at present there are few women in the town who are not greatly interested in the work. It is to this organization that the church is indebted for financial assistance. The membership now numbers twenty-six.

The first efforts to form a Young People's Society failed, utterly. In those days worldly pleasure appealed strongly to those who were the logical members of such an organization. It was necessary to wait until some of the young people who were being brought up in the church were old enough to become interested and assume leadership before a successful society took form. With the blessing of God, it will continue.

The Sunday School grew very slowly and for a long time there were present only a few children—from eight to eleven. The enrolment now numbers thirty-two, and teachers and pupils make their work count for much.

The pastor, who is now in his seventy-seventh year, is about to retire, after a score of years of work on this field. It is a great joy to him to know that the little beginning gives promise of a successful and happy ending.

These are my talents, and the question that goes with them is, "How much are you going to do with what you've got?"

If I impart life to children, and raise them up in the way they should go, then I have won a partial victory. I have met the simplest duty, and done it decently. But if I add something to the life of other people, then I am a real winner. The world is a little better because I spent some hours in it. I may never get my picture in the papers, nor have a monument put up to me, but I am one of the conquerors just the same. I have shown a profit on my existence.—*Bruce Barton.*

A New Task for an Old Church

By REV. H. J. WILKINS, *Mount Pleasant, Iowa*

MOUNT Pleasant Church is an old one as churches go in the State of Iowa, as it was organized by Stephen Gaylord in June, 1841. It has passed through many vicissitudes in the years since. The first building was located on the public square, the church owning valuable lots there. Early in the present century these were disposed of and the present handsome and commodious structure erected, the building at that time being one of the most beautiful among our denominational churches.

At the time the church was completed differences of opinion as to matters of policy led to the loss of many members, these losses continuing until, in recent years, the church has more than once been at the point of closing its doors. Within the last year, however, backed by the State Conference, it has taken on a new lease of life.

The present pastor took up the work about twelve months ago. He has found, as is so often the case, that the young people will respond to honest, earnest leadership, and accept their share, in some measure at least, of the church's work. They have

been organized into a society that is doing good and effective work, contributing liberally to the budget and benevolences. They have also shown much interest in biblical and missionary dramatization and have given several exhibitions. The membership of the Church School is growing slowly, due to personal effort and pastoral visitation. We have found that the cultivation of the social side of the lives of the young people is well worth while and should no more be overlooked than the training in the religious life of the church.

The history of this church illustrates two common errors—errors which often prove fatal. It is, first of all, a mistake to call to the pastorate men whose antecedents are unknown, especially those who come to us from other denominations. It is also a mistake not to cultivate the territory surrounding the church. Had this been done in our community the church would be receiving members from the surrounding country almost equal to the annual losses through removal and death. The people and minister have set a task for themselves; with the Lord's help it will be accomplished.

Under the supervision of the treasury department our work of purchasing, printing and addressing has been steadily developed, and we have termed this the "Congregational Service Bureau." Such equipment as typewriters, stereopticons and moving picture machines have been purchased for the churches at material saving on the list price. Inquiries for other items have been received, and while it is not always possible to obtain discounts, the prospective purchasers have been put in touch with reliable concerns. On our multigraph machine we print most of our office forms, letterheads and form letters which are used from time to time. Our addressograph list of pastors is corrected as changes occur by means of report cards which the superintendents send in. Their cooperation makes it possible to keep this list in excellent shape, and the list is available to all the Congregational societies.

Religion is the first thing and the last thing, and until a man has found God, and been found by God, he begins at no beginning, he works to no end.

—H. G. Wells.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, Treasurer

COMPARATIVE STATEMENT

September, 1923	This Year	Last Year	Increase	Decrease
Contributions	\$10,586.10	\$6,069.62	\$4,516.48	.....
From State Societies.....	2,659.73	2,269.45	390.28	.....
Total	13,245.83	8,339.07	4,906.76	.....
Paid State Societies.....	3,223.51	1,509.74	1,713.77	.....
Net Available for National Work.....	10,022.32	6,829.33	3,192.99	.....
Legacies and Matured Conditional Gifts...	\$4,105.74	\$7,040.80	.....	\$2,935.06

Six Months from April 1, 1923	This Year	Last Year	Increase	Decrease
Contributions	\$66,511.06	\$64,599.38	\$1,911.68	.....
From State Societies.....	22,985.06	19,997.19	2,987.87	.....
Total	89,496.12	84,596.57	4,899.55	.....
Paid State Societies.....	17,593.45	18,540.85	.....	\$947.40
Net Available for National Work.....	71,902.67	66,055.72	5,846.95	.....
Legacies and Matured Conditional Gifts...	\$41,688.42	\$76,605.14	.....	\$34,916.72

THE report for September shows receipts from contributions of almost thirty-two hundred dollars more than for September of last year, and a total increase for the six months' period of fifty-eight hundred dollars or, in round figures, an average of one thousand dollars a month more than in the first six months of last year.

One-half of our fiscal year having passed, it is well to examine our financial standing, not only as to the contributions as shown above, but also as to our additional receipts and expenditures. Due to the decrease from legacies and matured conditional gifts, our total receipts for the six months' period—\$154,769—is sixteen thousand dollars less than last year. The total expenditures are \$207,892, which is eighty-six hundred dollars more than was spent in the same period last year. It is true that the coming months are the ones in which our receipts begin to show an appreciable gain over the disbursements, but to overcome the deficit of fifty-three thousand dollars for our six months' period we shall need to exert every effort. May the enthusiasm engendered at our National Council meeting be carried to the far corners and be reflected in increased giving to Home Missions during the coming months.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately thirty-two per cent. Income from investments amounts to thirteen per cent. Contributions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen states the treasurer of the Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentage to The Congregational Home Missionary Society in the various states is as follows:

California (North), 2; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 30; Kansas, 10; Maine, 5; Massachusetts, 35; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 10; New Hampshire, 50; New York, 15; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

The Santee Normal Training School for the First Americans under the principalship of Dr. F. B. Riggs, worthy son of his able missionary father, has made a complete list of all the regular grade Indian pupils for the past fifty-three years. There are two thousand three hundred and ninety-eight Indian boys and girls who have come under the beneficent instruction of this school. What this means in the way of Christian civilization for the Indian cannot be told.



Will Hays summed it up well:

"We could not exist as a nation if we did not have among us, working early and late, interpreters of God, reminding us in days of prosperity, as in days of adversity, that, in the last analysis, the eternal things are the only things that count." . . .

"His place in the community is the all important one. His church represents in the town a spiritual province of which he is the head, and he is the moving force in all efforts for civic betterment and public welfare, for improvement of education, for the elevation of moral and intellectual standards."



On Monday night, August 13, the Indian Church at Fort Berthold was burned to the ground. The cause of the fire is unknown. It is a great loss to our largest missionary station where the church has been an untold power for good in the life and in the inculcation of civilized life. The church was insured for \$1,500, but it will take \$2,500 to rebuild. Somehow must be found the needed \$1,000. Our missionary just now pleads especially for a bell to call the people together in their temporary structure and for the new building. He writes, "I have in mind where some church desires a new bell of a larger type and would be willing to let us have the old one." Perhaps some church will send such a bell to Elbowoods.



Four Paragraphs From President Coolidge

The defenses of our commonwealth are not material, but mental and spiritual. Her fortifications, her castles, are her institutions of learning.

Those who believe in America, in her language, her arts, her literature and her science will seek to perpetuate them by perpetuating the education which has produced them.

We must forever realize that material rewards are limited, but that the development of character is unlimited and is the only essential.

On order depends all intellectual progress. Without it all schools close, libraries are empty and education stops. Disorder was the forerunner of the Dark Ages.

The Powers of Light and Darkness

The "Citizen" of Asheville, Tenn., on the day previous to the Conference on Interracial Cooperation published an editorial which we are glad to give to our readers as a sign that the morning light is breaking.

TODAY the powers of light and darkness are contending for the soul of the South in its relation to a race of inferior status in American civilization. The principality of darkness—the Ku Klux Klan; the kingdom of light—the Commission on Inter-Racial Cooperation.

Stripped of its mummery, its mixture of sentimentality and some sound principles, the Klan is an empire whose emissaries are fear, suspicion, hatred. Wherever the fiery cross is raised men desert the kingdom of brotherhood and swear allegiance to a rule which in the end, despite the fealty of good and honest men, means bigotry and the appeal to force. The Invisible Empire came into being because it gives form and menacing substance to existing intolerance and racial and religious animosity; the Klan speaks the sentiments of many who are not affiliated with it.

Against this kingdom of discord is arrayed the power of reason, of cooperation, the understanding of conditions which confront the black man in his progress toward a higher standard of living. Wherever the Inter-Racial Commission assembles there are liberated in Southern localities the influences of calm counsel over trou-

blesome racial contacts; search is made for the things on which whites and blacks can agree and work together, socially separated but friendly because of mutual respect for honest endeavor for the common good, whether by Caucasian or Negro.

If the issue of the conflict between these forces depended upon sensationalism, on front-page headlines setting forth the activities of these opposing armies, the battle for reason and good-will would be lost. The Klan puts its trust in horsemen and chariots and the appeal of "frightfulness." The Commission strives to arouse the still, small voice of conscience.

The doings of the Commission, now convened in Asheville, are often unknown except to those who are content to trust to the resources of education, forbearance and adjustment. What it did in the days just after the Great War to prevent racial conflicts and to restore good feeling between races becoming estranged is a story unknown to the majority. But because the leaven of reason and cooperation is, in the long years of mankind, more potent than the dynamite of civil strife, let no man despair of the final victory of the powers of light.



The New South

ON August 1 a notable meeting of Good Will people of the South was held in Asheville, Tennessee. It was exceptional in the high character and standing of its personnel, college presidents, church bishops, Mission Board secretaries, and business men of large interest, and women prominent in the churches were in conference for the study of the actual conditions of Negro life and race relations. The Chairman—head of a large

manufacturing concern in Atlanta, Georgia—presided. He said:

"Its timeliness has been evident from the first, and never more so than now. The South was never before so interested, so sympathetic and so ready to cooperate in this movement, the purpose of which is to supplant misunderstandings, suspicion and prejudice, and to promote mutual confidence and good-will."

The woman's section of the confer-

ence voted the following resolution:

"Whereas—We, the Woman's Committee of the Commission on Inter-racial Cooperation, are overwhelmed with a deep sense of humiliation that this hideous crime is heralded abroad as the only means available to men for the protection of womanhood, and

"Whereas—We likewise suffer because of the seeming impotence of our State Governments in the protection of human life and in their inability to find and punish lynchers and members of mobs, who, in the absence of sufficient law enforcement by the regularly constituted authorities, presume to assume the role of judge,

courts and jury—thus themselves becoming the greatest of law violators, therefore,

"Be It Resolved—(1) That we deplore the failure of State Governments to handle this—the most conspicuous enemy to justice and righteousness, and the most flagrant violation of the Constitution of our great nation. (2) That we definitely set ourselves to the task of creating such sentiment as is possible to us in each state of our territory to the end that not only sufficient laws shall be enacted to enable the trusted officers of the law to discharge their full duty, but to secure the enforcement of the laws now in existence."



The Need of the Hour

AT the Forty-second Anniversary of the Alumni of Fisk University, Principal Benjamin F. Cox, of Avery Institute, one of our high grade schools, delivered a thoughtful discourse on "The Need of the Hour." In pleading for the continued development and furtherance of the university, he recalled the past as argument for the greater future!

In the very beginning Fisk University touched upon the really important things which make for the development and growth of a race. Looking back to those early days, to the influence of those first teachers, I can remember in no instance where their sanction was placed on the superficial things of life. Always there seemed uppermost in their minds: we are leading a people from darkness to light, or are building a race, therefore we must build carefully and prayerfully. And as an alumnus of Fisk University, it gives me hope for the future when I see what great results this kind of effort has wrought. Althea Brown Edmiston going directly from the influences of Fisk to Africa, setting a native language to

written form, translating parts of the Bible, took directly from Fisk to the greatly misunderstood continent the light which she received here. Fisk University, through John M. Gandy, is doing great things in the state of Virginia. All eastern North Carolina, through T. S. Inborden, owes a debt of gratitude to Fisk. Through Mrs. Booker T. Washington, Fisk has helped many a problem in Alabama. Through the scholarly expression of W. E. B. DuBois, the opinion of the entire country, as pertains to race relation, is influenced. These are but a few of the many stars illumined by Fisk. All are not stars of first magnitude, but they are stars, and as stars, centers of their universe, shedding light and exerting influence in their respective spheres. This rich reward for the ideals and sacrifices of the past is the most hopeful guarantee for the future. From Cravath to Merrill, from Merrill to Gates and from Gates to McKenzie, the faith has been kept.

Published in full in the Fisk University News.

Every man goes down to the grave carrying in his clutched hands only that which he has given away.—*Rousseau*.



A Word About Tougaloo

IF you should be passing southward from Chicago to New Orleans on the Illinois Central Railroad, when you get about 200 miles south of Memphis, and are in the plantation country of Mississippi, please be sure to sit on the right side of the railroad train looking toward the west. To be exact, you will be 722 miles south of Chicago and seven miles north of Jackson, Mississippi. And if you are looking toward the West, you may see an iron gate, through which runs a road into the woods. Over that gate is an arch, and in the arch you will read in letters of white, Tougaloo College. "Tougaloo" is a Choctaw Indian word, said to be the Indian numeral "2" signifying here that a certain tribe or family of the Indians lived on Cree No. 2 that flows into the Pearl River near at hand. By the side of the large gate is a smaller gate, in the arch over which you can read the letters "A. M. A.," signifying of course that Tougaloo College is operated by the American Missionary Association.

Now please imagine yourself a passenger on one of the local trains

stopping at the little station of Tougaloo immediately across the track from the gate. You get off, and you find yourself out in the open country. No city, no town, nothing but the station, and three railroad houses, and the postoffice store, and one other diminutive store, and houses and barns in the distance across the fields. But you walk for half or three-quarters of a mile to the west, through and alongside of the woods, and you come to a campus of about thirty acres, in the midst of about 500 acres of plantation. And here is Tougaloo College.

In the midst of the campus is a splendid mansion, built before the Civil War. The plantation was owned by John Boddie, who, when much of an old bachelor, obtained the promise of a lady from Jackson, seven miles distant, to marry him, provided he would build a house having a cupola so high that she could see Jackson from it sometimes. So he started on the mansion, the first floor ceilings of which are about 16½ feet high, the second floor ceilings about 14½ feet high, the cupola on top of all that.

Suddenly, however, the lady broke the engagement, and with it she broke John Boddie's heart. He declared that if she would not live in that house, no woman ever should, and so he lived for the rest of his days a disappointed existence in one of the small houses on the plantation, using the massive mansion with its beautiful cornices as a cotton storehouse. But why did she break the engagement? Opinions differ. One story says she drove out one day to see the house where she would be mistress, and surprised John Boddie treating his slaves so cruelly she declared she would not live with such a man. But another story has it that because he had only 300 slaves, and she got a chance to marry a man owning 500, she threw John Boddie over and took the other man. However that may be, after the Civil War the plantation was bought by Gen. Charles H. Howard, brother of Gen. O. O. Howard, on behalf of the American Missionary Association, and made the seat of Tougaloo College.

Facing the mansion is a fine large church, with a white tower lifting its head among the trees; for many forest trees remain to beautify and make impressive the Tougaloo campus. On either side of a line between the mansion and church are a boys' dormitory and girls' dormitory, a teachers' building, two bungalows for married teachers, recitation buildings, a hole-in-the-ground where a recitation building was that became unsafe and had to be torn down, a dining hall, a hospital, a carpenter shop, an ironwork shop, a barn with its silo and out-buildings; in all there are about fifteen buildings, on about thirty acres of campus, in the midst of about 500 acres of Mississippi plantation.

Here are gathered about thirty faculty members, most of them from the North; but seven come (1922-23) themselves out from A. M. A. institutions.

If anyone ever queries whether

colored students have it in them to acquire and assimilate advanced education, the facts as to Tougaloo College graduates and Tougaloo Academy graduates who have won degrees at other colleges may answer "yes," better than theoretical arguments. Indeed, instance after instance shows that a fair proportion of colored students have it in them to compete successfully with the run of students anywhere.

In 1920 Miss Bobbie Beatrix Scott, who had been graduated from Tougaloo Academy in 1916, received from Oberlin College her A.B. with honors and election to the Phi Beta Kappa Society, election to which is based on excellence in scholarship alone. The same year her Tougaloo classmate, Mr. Irvin C. Mollison, received his A.B. with honors and the Phi Beta Kappa election, at the University of Chicago. Miss Scott teaches chemistry with noteworthy success at Howard University; Mr. Mollison is studying law at Chicago. And his sisters, Mrs. W. E. C. Minor, of Tougaloo Academy, 1903, and Miss Lydia Mollison, of Tougaloo College, 1913, have successfully competed for, and now hold, teaching positions in the public schools of Chicago.

Mr. Riley A. Hamilton won his A.B. at Tougaloo in 1914, entered and successfully held the pace at the State School at Ames, Iowa, till he had won his B.S. in agriculture, and now both teaches and practices school gardening at Tougaloo. Mr. Lynce C. Bowling, of the following Tougaloo class, similarly held his own at Ames, at graduation became a full-fledged veterinary surgeon and now teaches at Southern University, Baton Rouge, Louisiana.

Mr. Nelson M. Willis, of Tougaloo College, A.B., 1914, is said to have been the first colored student to win a scholarship at the University of Chicago Law School, where he was graduated, and he now practices law at Louisville, Ky.

Mr. E. R. Garrett, of Tougaloo College, A.B., 1905, has recently been called to educational leadership in North Carolina, which state has assumed strong leadership in Negro education. At the Agricultural and Technical College at Greensboro, which, in the words of the State Director of Negro Education, is being "given sufficient support to standardize it as a four-year college for the training of principals and special vocational instructors," Mr. Garrett is acting as the head of the teacher

training department in trades and industries.

Mr. I. S. Saunders, of 1910, and Mr. L. L. Romans, of 1914, are Tougaloo A.B. graduates, who hold important teaching positions at Alcorn College, the Mississippi State School for Negroes, as indeed did Mr. Garrett until his promotion, above noted. Also serving at Alcorn are the Tougaloo Academy graduates, Mr. H. T. Tanner, of 1880; Mr. O. G. Henderson, of 1913; Miss S. C. Jackson, R. N., of 1903.



Rural Social Life

By KATE FRANCES JONES

The principal of Gloucester High and Industrial and Agricultural School, Cappahosic, Va., has sent in samples of the graduating essays of his high school pupils. The excerpts which we print from three of them will show the mettle of their pasture. It is worth while to take untrained minds in our secondary schools and send them back to their people with this better idea of life and preparedness for it.

WE are yet pioneers, struggling more or less blindly for salvation in the rural districts. We need rural social life in order to hold and attract a better type of men and women to live upon the farms. Do you realize how much more dependent the happiness of the rural population is upon proper social surroundings than those living in towns or cities? A city business man's office and his residence may be entirely apart. For example, a doctor can move his residence and bring up his family in a more desirable part of the city without disturbing his business relations, if he does not like the neighborhood in which he lives. But the farmer must live and bring up his family on his farm. Then, too, the man in the city is generally surrounded by a great variety of churches, schools and other social agencies, and it is very easy for him to choose a suitable one without putting himself to any great disadvantage; whereas the farmer would be put to great inconvenience because of the few and far apart social agencies in the country districts.

Speaking of agencies that influence social life, let us take the rural church. The rural church has mainly given itself to harvesting a membership by revivals with little attention devoted to membership building. A church that yields to this temptation develops a form of religion which wastes itself in mere emotional enjoyment, and in the end fails because it is of no use to its members or to the world. The rural church that realizes that by its spirituality its members are made better neighbors, better citizens, and generally more reliable and dependable, deserves to succeed, and in the end will succeed.

After all, these considerations lead to what? "The need of rural leadership." Rural life in America has suffered for the lack of leadership. It would be untrue to say that the farmers have produced no leaders. No one can read the history of the Grange and similar organizations without being impressed with the marvelous leadership that exists among our rural people. Yet there has been a lack of that type of leadership which has seen things in the

wisest way. While our rural life must be based on a prosperous industry, it must also be satisfying from the social standpoint. It must be satisfying from the moral and spiritual points of view if it would last. We need more men and women to see the vision of a richer country life, who understand the need of a complete organization of rural forces for rural progress. This rural life cannot be imported from the city to the country. It must be indigenous to country and have its source of supply rooted and grounded in rural districts and activities.

A rural community, where its preachers and other leading spirits come to the country incidentally to speak or preach over Sunday and primarily to raise a good collection is doomed, however prosperous the agriculture and other rural occupations are. The promising young country people, we well know, will not build homes and remain in the country unless the country offers a wholesome



HAY HARVEST, CAPPAHOSIC, VA.

social life. Often rural leadership condemns all forms of educative play and upbuilding social amusement. Thus our amusements are generally in the hands of those seeking only selfish advantages. Mostly, the rural social opportunity furnished by our good people consists in going to school and learning our books, attending night prayer-meetings usually unchaperoned, and going to church on Sundays.

He who aims to make country life richer and to hold out a worthy competence with an agreeable and worthwhile social life is working at the very heart of our rural problem.



Rural Population

By CLARA JUSTINE SCOTT

THE rural districts are the seed bed from which the cities are stocked with new peoples. Upon the character of this stock the greatness of a nation and the quality of its civilization ultimately depend.

The most honorable rural ambition is to found an intelligent family with property for support, and to achieve high ideals. The individual, in order to maintain these ideals, must be in the way of right thinking. On the other hand, if the end and aim of rural social life centers in attracting public notice because of achievements in society the family idea suffers, for under such circumstances there is a tendency

to look down upon family and community building. If we should do away with the ambition of family building, it would prove disastrous to the nation. Nothing could be more serious than the neglect of home building in the rural sections. Since the population of the city is mainly made up from the rural districts, it is especially important that sound ideas should dominate the country people. If there were no superior men and women to send to the cities, the cities would themselves degenerate, for no city has been found sufficient to keep up from its own stock an invigorating population.

At the same time, it is all the more important that the rural communities retain their share of their best individuals. For if the best of the rural people migrate to the city and leave only the less fit in the country, the rural people will in the end degenerate and have only inferior individuals to send to the cities.

The country must produce a sufficient income to adequately support its population or the rural people must of necessity leave the country.

The notion used to prevail that he who could make two blades of grass grow where but one grew before was qualified to make a living in the country. Now we know that the economic problem facing the country people is more a problem of just distribution than one of increased production. In

fact, the acute economic problem of the world today falls mainly under the head of what the economist calls distribution. To get a due share of what the farm produces, the rural people must be intelligently organized for rural betterment. To expect a due distribution without a wise co-operation among the farm people is as absurd as it would have been to have expected victory over the Germans in the World War by sending up one man at a time to attack and crush the Hindenburg line. The rural people must intelligently unite for rural progress, and here we see that the effective cooperation necessary to overcome rural isolation and lack of rural economic knowledge must await the coming of genuine education to the country districts.



Education for Efficiency

By GEORGE WILLIAM BLUE

BY education for efficiency I mean effective power for work and service during a healthy and active life.

Never before in the world's history has the need of real education, especially among our

group, been more evident.

It is perfectly plain to persons who have been carefully observing our rising generation that education for efficiency must especially induce young people to think. The incessant hurry of daily life which characterizes youth as well as maturity in our land seems to prevent proper thinking.



AGRICULTURAL CLASS, CAPPANOSIC, VA.

The efficient man is the man who has been trained to think out his own plans and obligations.

All thinkers agree that in order to secure a fair degree of efficiency some sort of specialization is required. Be-

fore specializing in any calling, a foundation and correlated knowledge are necessary. The leading colleges and other institutions are requiring a foundation knowledge of mathematics, natural science, language and literature as a prerequisite to entrance. In order to develop efficiency of a high order one must not think

of specializing before preparing a firm foundation upon which to build his superstructure.

The new day into which we are rapidly pressing is one of deepest concern. We are living now in a new age. Real education is active, not passive, and its fruitage is service, not personal gratification. We are living in an age which recognizes the fact that all forms of useful activities can be made yet more useful by efficient education.

In a word, then, any form of education that does not sufficiently quicken the intellect to make it a safe pilot may give skill in this or that vocation, but it does not make for efficiency. The efficient man is he who can do well his own thinking. With but little thinking one may be a skilful corporal whose chief duty is to take or-

ders. But if we are to train men even to plan and successfully manage a small farm, to say nothing of educating a captain of industry or a general, we must first and foremost stress *thought*. No word in our language can be spelled correctly without having a vowel in it. The essential vowel to be capitalized in efficiency of every sort is thought. We must work and work betimes, but he who works efficiently must, first of all, have thoughts to work out or he works in vain.

It is, indeed, fine and encouraging to see all of our schools, industrial as well as professional, enriching their courses and demanding more and more, higher standards for entrance requirement. There seems then, after all, no short cut to a genuine efficiency.



How Athletics Make for Character

By LEWIS H. MOUNTS, *Instructor*

A GRACEFUL silver loving cup holds a prominent position in our library. It was given to the Macon Playground Association by the *Macon News*, and was won in 1923 by Ballard pupils in the annual field and track meet.

To a casual visitor this would signify something—that the playground movement had reached a fairly advanced stage of development among the colored people of Macon; that a white newspaper had given substantial evidence of its sympathetic support; and, finally, that Ballard was cooperating with the movement in a way that brought itself honor.



BALLARD NORMAL SCHOOL

To those who have followed the history of athletics and the recreation movement in Macon, and especially at Ballard, this recalls memories of a long series of aspirations and struggles as well as suc-

cesses. To those who have actively participated in these events the cup stands as no mere trophy of a passing athletic victory, but as a symbol of real accomplishment of a more healthful, better balanced life for colored young people.

Had you visited Ballard less than five short years ago, you would have seen no cup in the library, no championship banners on the walls, no

athletic sport among the pupils beyond a little half-hearted baseball practice and an occasional baseball game with some local team, and that liable to be followed by bitter feeling, if not by a fight.

The Ballard Athletic Association was launched in the Fall of 1919, and it has continued to work. In this same period Macon's public playground for colored children was just being started, and the two movements have interacted, especially in the promotion of wholesome contests. The director of the playground, a Ballard graduate, called early for Ballard participation in these contests. Though handicapped by the fewness of our students in the grades below the eighth, to whom most of the inter-school games are limited, Ballard School has never failed to have a hard-fighting team, to represent it on the playground.

What has been accomplished of which the silver loving cup is the symbol? Athletic contests we have had, with fairly satisfying results, but what more have we to show? The physical benefits, though hard to measure, have

certainly been large. More athletics at recess have certainly meant less dawdling, and the awkward, slouching gait of the physically untrained has straight, firm form instead. Progress has been made by many in the direction of better self-control and of a finer spirit of fair play. A new spirit of loyalty to the institution has been instilled. It is a healthful sign also when the very lively small boy hastens to school as early as possible every morning, and many of them do this constantly. The graduating class of 1917 at Ballard contained no boys, and succeeding classes very few. The class of 1923 had a fine group of seventeen, many of them of much promise. There would seem to be some connection between this favorable change and the new regime in athletics.

Not all our desires have been fulfilled. The goal of wholesome recreation for everyone is not fully attained. Yet there is reason for thinking that the loving cup does symbolize a real achievement. Certainly, we may say that our athletics are making for character among our pupils.



The West Coast of Mexico

A visit by DR. GEORGE W. HINMAN

"ONCE a missionary, always a missionary," was an accepted principle among American Board workers in China. So this habit of mind made me want to see our Congregational field on the West Coast of Mexico and, even though only an unofficial observer, feel the fellowship of problems which make missionary service so appealing. As always, the brotherhood of believers, however different the customs and the language, the sense of oneness with those of "like precious faith," whether Mexican or Chinese, stood out as the strongest and finest impression of the trip. It was worth while for this alone, to strengthen faith in Christian

brotherhood among all peoples. For months I had been teaching the gospel of brotherhood through the mission study text book, "Trend of the Races," and it was good laboratory practice to apply the theories in actual contacts with a new racial group in their own racial environment.

This mission of survey of the Chinese and Japanese, found in such numbers on the West Coast, was at the request of the Home Missions Council. Convinced that the Oriental group in large centers like Nogales, Hermosillo and Guaymas in Sonora, Culiacan, the Fuerte Valley and Mazatlan in Sinaloa, had many strong ties binding them to the Orientals in

the United States, and that there is practically no chance of religious work among them by Christian forces in Mexico, it seemed illogical to make the international boundary an impassable barrier in our missions for Chinese and Japanese, when all sorts of American business enterprises were pushing their agents into this rich territory across the line.

Results of this survey trip seem quite sufficient to justify it. What can be done is very uncertain, but there are possibilities of *speaking trips* by Chinese and Japanese leaders in eight or ten different centers where good audiences can be assured. Sherwood Eddy's plan of conferences in the student centers of China could be duplicated, and the large club houses of the Chinese in many of the Mexican cities would probably be opened to the Cantonese Christian speakers of ability.

I have long felt there should be a mission to the Chinese of "the dispersion," for the Cantonese have scattered over all the world like the Jews of old.

Chinese in Mexico seem to be wholly absorbed in business and the politics of their native land. But they need an Isaiah who can give a spiritual message and interpretation of their national aspirations. There seems little doubt that they are hungry for this. They receive the Chinese newspapers from San Francisco representing the opposing viewpoints in Chinese national affairs, and they spend much time with much heat in their discussions. But not a single speaker of prominence and power of leadership has come to them from across the border of the United States or directly from China. One Chinese from Toronto, Canada, and an American from San Francisco made a tour some time ago, organizing one political faction under the name of Chinese Freemasons. It is doubtful, however, whether their work did much toward inspiring and directing the ideals which are necessary to make the

strong political feeling effective for constructive results.

I was invited to address the regular Sunday meeting of the Chinese Nationalist League, supporters of Sun Yat Sen, at Hermosillo, but was not able to remain. The Japanese Association at the same place gave me a banquet, attended by most of the important people in the Japanese colony. These were typical opportunities easily opened up, despite the handicap of language and the natural suspicion of any stranger, especially among the Chinese. The Japanese had advertised my coming in their own papers published at Los Angeles, and repeatedly I was told that the Japanese were expecting me. They welcomed my coming, although they knew it was only a mission of good will and survey. It is much harder to win the confidence of the Chinese, especially since they have been so out of favor with the Mexican people on account of their economic aggressiveness. Efforts to communicate with the Orientals were amusingly handicapped. I could not use the Cantonese dialect nor the Japanese, which were the languages required, and my Spanish was painfully limited. I met a number, however, especially Japanese, who spoke English as well as good Spanish, besides their own tongue.

The Chinese are everywhere, in groceries, market gardens, tailor shops, dry goods stores and even shoe factories, always proprietors, with large stocks and good business methods. Japanese are in much smaller numbers, but in even more prominent positions. There is a surprising number of Japanese doctors practicing among Mexicans exclusively, with all they can do. There are many Japanese dentists, and also large numbers of barbers and dispensers of ice cream and soft drinks. Many own fine fruit and vegetable ranches, and in Hermosillo one has a dairy with a hundred Holstein cows.

Some of the particular experiences

of the trip will show how rewarding it was. A missionary, a Mexican pastor and I were driven out to the ranch of a Japanese doctor, and when we left his wife, graduate of a Congregational school in Tokio, played and sang "God be with you till we meet again" from her Japanese hymn book, while the rest of us joined in singing the words in English and Spanish as we could. In the Chinese Consulate at Nogales, Sonora, I found a graduate of the college where I taught in Foochow, China. One old Chinese at another place had been a friend of our Congregational missionaries, Jee Gam and Chin Toy, in San Francisco twenty years ago, and knew Dr. Pond very well. He seemed pathetically glad to have the old days and associations revived, and thanked

me for the offer to send him a Bible. The Chinese student at Queen's College, Hongkong, the Japanese night school pupil of our Flower Street Mission in Los Angeles, the Korean photographer, who was a Southern Methodist, all offered contact for Christian friendliness tremendously worth while. If one knew how to organize an effective follow-up of such contacts it would mean very much for the bringing in of Christ's universal kingdom.

It was, of course, impossible to spend these few days in Mexico without a very delightful experience of acquaintance with the Mexican people, and particularly the Christians of our missionary churches and the missionaries themselves. But "that is another story."



Teacher's Letter from Albuquerque, N. M.

By FANNIE M. ISHAM

DEAR young friends: I want to take you with me up into the mountains of New Mexico, where I



first became acquainted with the Spanish-American children. No doubt you will think we go by automobile, but the roads are too rough and too hard for the automobiles, so we will go by wagon as you see by the picture. This mother horse had to take her colt with her, and would whinny to the colt if it were not very near her; the colt would promptly answer back quite like an obedient child!

So we travel up the steep mountain road for about ten or eleven miles,

until we come to this little adobe house. This does not look very much like your school, and it is very different inside. At the front is one large room which is used for school during the week, socials in the evening and church and Sunday School on Sunday. Back of that room are three small rooms, the living-rooms of the two teachers who teach there. The bell in front calls the children to school, and is also the time-piece of the village. There are very few clocks or watches in any of the homes.

You will be interested to see the





kind of homes. They are all adobe, also. First, rocks or stones are gathered from the land about and piled up for the walls; then the adobe right out of the yard is wet with water and plastered over them inside and out. The beams you see sticking out from the roof are brought down from the mesa and adobe and brush covered over them. I wonder if you could guess how they make the chimney; it is only a piece of stove pipe or a lard pail with the bottom knocked out! They have some stoves, but they also have these baking ovens, built outside, where they roast their corn, bake bread and dry vegetables to put away for the winter.

I want you to see the first home in Marquez, and where this good Mother Marquez and family lived when they came up into the mountains. That is a large cave and was their home for three years. There are now two little stores of one room each where supplies can be bought, but one room won't hold much when you think of all the things we need to live, and when all the rest are fifty miles away! They had to go without many, many things that we think are necessary and make the best of what they had.

Each little family has from two to five or six acres about its home, and

keeps a cow or two, some chickens, a pig and perhaps a farm wagon and two horses. They raise vegetables for their own use, and with eggs and milk they do very well. The pig is for meat, and once in a while a cow.

Have you a nice school house with all the things to make it pretty and comfortable, and a beautiful church for church and Sunday School? How I wish you could see how few nice things these boys and girls have, and how their mothers and fathers cannot afford to get them. If they are sick, they have neither nurse nor doctor to come to them, and are cared for only as far as mother or neighbors know what to do! That means they often die, as some have this summer, for want of care. It seems so hard when nothing is done.

People have become interested in them, and are trying very hard to



teach and help all they can. They want them to learn English so they can read and write and study to know how to care for themselves. They want them to learn of Jesus and our Heavenly Father who can help them much more than the bright and gaudy pictures you will find on the walls in each home. The good Catholics' homes have a niche in the wall where they can keep their crucifix. They pray to it so earnestly, thinking it can do much for them. Now if they can only be taught of Christ, and what it is to be a Christian, and will learn to be loyal, as they are to the Catholic ideas, they will make a strong people for good.

Dr. and Mrs. Heald became interested in them many years ago, and started the Rio Grande Industrial School, and missions were opened at Marquez, San Mateo, Seboyeta, San Rafael and Cubero. This old farm house was the beginning of Rio Grande, but it was outgrown, so Heald Hall was built, and later the girls' dormitory, which also has rooms for the teachers, a dormitory for girls and dining-room, kitchen and laundry for all. Industrial—you know that means all kinds of work, sewing, cooking, laundry, farming, dairying,

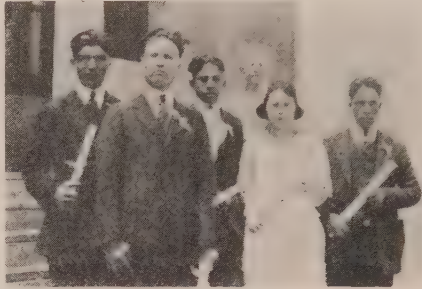
manual training, dish washing and housework; all this besides their English work. The boys learn to make various kinds of toys, and are so proud when they are completed and painted, and are anxious to send them home.

This is one of my graduating classes, and fine looking young people they are. I am proud of them. On

Sunday we try to get them five miles into Albuquerque for church. That is, the boys go one Sunday and the girls the next, and the faithful mules, Punch and Judy, have to do the work of taking them in. How

much longer they will be able to do it is hard to say, as they are now about eighteen years old and are beginning to have their sick days.

Sunday afternoon we have our Sunday School, and in the evening Christian Endeavor, and little by little are learning all the things that help to make a Christian American citizen. I am sure you would enjoy coming in to help us in our Endeavor meetings, and would be glad to get acquainted with our pupils. When they go back home from us, they try to teach in their homes the various things learned, and to help carry on a Sunday School and Christian Endeavor.



The Japanese Pastor of the Japanese Congregational Church of Seattle Reports a Hopeful Progress

THIS church has a history of fourteen years, ten years of which were under care of the American Missionary Association and Plymouth Church of Seattle. It is now enjoying independence. The church has active missionary work among our people, allowing me to visit several places in the state of Washington.

It is a great pleasure to find that everywhere I go there are American friends willing to give hearty help to promote the work we have started. In Wapato, where many Japanese farmers are struggling under severe anti-Japanese agitation, I started my visiting work, once a month, three years ago. There the Presbyterian pastor and church members received us very well, and encouraged our

children to attend their Sunday School, and others are giving special lessons in our meeting place.

The city of Yakima is another good example of the cooperation between American citizens and Japanese. The Chamber of Commerce welcomes Japanese people to enter as its members. The Y. M. C. A., Y. W. C. A. and church people are very enthusiastic to encourage our people. All the children of Japanese families are attending American Sunday Schools of the Congregational, Presbyterian, Methodist and Christian churches.

I have been here three years, and enjoy my work very much. The great blessing from above and the kindness of the American people encourage me every day and night.



The Prosperous Congregational Church at Raleigh, North Carolina

TWELVE years ago Rev. P. R. De Berry, a graduate of Talladega College, Alabama, became pastor of a struggling church of thirty-five members. He has proved that some things can be done as well as others. He went to Raleigh to preach the gospel to his people, but he had a vision and a mind to work towards it. His inspiration was contagious. Patiently, but positively, he followed the gleam, and led others to do it. Now, after twelve earnest years, there is a membership of five hundred worshipping in grateful gladness of heart in a commodious and new brick edifice. Meanwhile, the pastor's salary has been trebled and eleven hundred dollars

have been contributed to missions and benevolences. Best of all is the training of the people in the larger significance of the church and the reasons for it. The church's activities reach many phases of the community life. On the day when the twelfth anniversary of Mr. De Berry's pastorate was held, this church contributed a little more than one thousand dollars towards a new pipe organ to cost thirty-five hundred dollars. It will have the organ, and there will be good music, praising God. Mr. De Berry is to be congratulated; likewise, the people of the church. Together, they have given a splendid example to other churches in the Southland.

Character, not culture, is the true end of education. Intellectual power of itself, however colossal, unless inspired with the desire to correct our social evils and to solve our moral problems, has no more value than the cube root of zero.

Obituary

In the death of Rev. Cyrus Hamlin, D.D., at the advanced age of seventy-nine years, there has passed away one of the notable Christian educators in the South. Dr. Hamlin became Dean of Tougaloo College in Mississippi in 1896, and continued in this relation for twenty rewarding and fruitful years. He brought to the college a rich experience in the Christian ministry as pastor at Bellows Falls, Vermont; Bedford Congregational Church, Brooklyn; Council Bluffs, Iowa, and Beloit, Wisconsin, totaling twenty-seven years. His ability and service were recognized by Beloit College, which conferred upon him the degree of Doctor of Divinity in 1894. The fine qualities of Dr. Hamlin's character were built upon an inheritance from a strong, able and worthy ancestry. He was a nephew of Dr. Cyrus Hamlin, distinguished founder of Robert College, Constantinople, and first cousin of Hannibal Hamlin, who was Vice-President of the United States. Dr. Lyman Abbott was his brother-in-law.

Retiring from the service to which he had given his earnest and faithful years, in his physical sufferings he awaited his call to come up higher with patient resignation. He has left a beautiful memory of noble Christian character which will be cherished by a great number of the able sons of the South who had from him not only intellectual instruction, but the inspiration also of a minister and teacher who lived and practiced what he commended to others.

Miss Mabel Ann Smith, who was a teacher in the A. M. A. Industrial School at Marquez, New Mexico, for nineteen years, and for some years a director of it, passed to her reward at Albuquerque, July 18.

Miss Smith was graduated from Grinnell College with Phi Kappa Phi honors in 1904, and went the following September into the service of the A. M. A. among the Spanish-speaking people of New Mexico; this work included, besides teaching in the school, almost everything which a country minister might be expected to do—religious services, family visitation and attending the sick, and in all Miss Smith was a true and devoted missionary. She had a fluent command of the Spanish language, and her efficient service was rich in religious influence.

Rev. A. P. Miller, D.D., one of the leading colored Congregational clergymen of the country, died of apoplexy at Jersey City, N. J., August 12. He was a graduate of Fisk and Yale Universities, and worked as a missionary in Africa. He later held pastorates in Washington, D. C., New Haven and Brooklyn. His pastorate at Washington was a notable one, and he built the present structure of the Dixwell Avenue Congregational Church in New Haven. At the time of his death he was pastor *emeritus* of the Nazarene Congregational Church of Brooklyn, and, during his pastorate of eight years, secured its present building.

We cannot realize what the minister means to the individual or to the community until we try to imagine what existence would be without him. No worship, no sacraments, no baptism, no marriage ceremony save the signing of a contract; at the grave, the lowering of the coffin in silence with no word of tomorrow. We could not bear it a week. We would starve. We could not exist as a nation if we did not have among us, working early and late, interpreters of God, reminding us in days of prosperity, as in days of adversity, that in the last analysis, the eternal things are the only things that count.

THE A. M. A. TREASURY

IRVING C. GAYLORD, Treasurer

We give below a summary of the Donations for the twelve months of the fiscal year, to September 30th, including Specials. Also a summary of the receipts for the twelve months to September 30th, compared with those of the previous year.

SUMMARY OF DONATIONS TWELVE MONTHS—INCLUDING SPECIALS

	Churches	Women's Societies	Individuals	Total	Conditional Gifts	Gen. Ed. Brd.	Talladega Trustees Special	Total Donations
1921-22.....	214,454.29	97,227.06	76,214.58	387,895.93	8,786.66	5,000.00	.....	401,682.59
1922-23.....	218,740.43	102,177.37	89,021.31	409,939.11	9,886.66	5,000.00	45,523.67	470,349.44
Increase....	4,286.14	4,950.31	12,806.73	22,043.18	1,100.00	.....	45,523.67	68,666.85
Decrease....	.....	.....	.....	.....	.....	.....	.....	.....

SUMMARY OF RECEIPTS TWELVE MONTHS TO SEPTEMBER 30

	Donations	Legacies	Income	Tuition	Slater Fund	Total Receipts
1921-22.....	401,682.59	216,604.88	85,981.83	100,470.26	3,100.00	807,839.56
1922-23.....	470,349.44	121,482.82	119,902.06	100,147.07	3,000.00	814,881.39
Increase.....	68,666.85	.....	33,920.23	.....	.....	7,041.83
Decrease.....	.....	95,122.06	.....	323.19	100.00	.....

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR SEPTEMBER, 1923

Income for September from Investments	\$8,952.86
Previously acknowledged	71,160.54
Total	\$80,113.40

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to The American Missionary Association, incorporated, by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Friona, Texas, dedicated this summer its new house of worship which takes the place of the church building destroyed by fire in 1921.



Los Angeles, California, First, has recently added to its equipment a fine new pipe organ, given by Mrs. Elizabeth A. H. Owens as a memorial for the late Henry J. Owens.



In Spearfish, South Dakota, several boys from the State Normal School joined men and boys of the parish in shingling our parsonage, under the supervision of expert carpenters.



Tuckahoe, New York, having outgrown its quarters, has reconstructed its building, enlarging its plant to secure more rooms for its social and community work, and has also installed a fine pipe organ.



In Sioux City, Iowa, Mayflower Church laid the cornerstone of a new and beautiful sanctuary in mid-summer. The cornerstone is inscribed "Mayflower Congregational Community Church," as expressing the ideal which the organization wishes to realize in its own life.



The church in Wellesley, Massachusetts, whose house of worship was destroyed by fire, dedicated its beautiful new Colonial edifice recently. It is connected with the parish house which was erected as the first unit of the new building and which has been in use for church services pending the completion of the new edifice.



Millbury, Massachusetts, First, had a double dedication on September 9. In the morning it rededicated its renovated house of worship which is greatly improved. In the evening it dedicated its new memorial organ, installed to commemorate its late pastor, Rev. George A. Putnam, who ministered to this people for nearly forty years.



Phillips Church, Watertown, Massachusetts, laid the cornerstone of a fine parish house in June, which will give the church an equipment for community service greatly needed. After this building is finished it is planned to reconstruct the house of worship erected in 1861, greatly improving it, and retaining its Colonial features.



The Cleveland Park Congregational Church in Washington, District of Columbia, dedicated the first unit of its new church recently. It is a fine stone edifice, seating three hundred and fifty persons, and it will ultimately be the parish house of the completed structure. The wing which is to connect it with the house of worship is already completed, and is faced with beautiful cloisters, back of which is a large parlor.



BLACK ROCK, CONNECTICUT, WOODRUFF MEMORIAL PARISH HOUSE

A Fitting Memorial

By WM. W. LEETE, D.D., *New England Field Secretary*

ON January 18, 1922, Rev. Henry C. Woodruff ended his earthly ministry. For forty-one years he had served the Congregational Church at Black Rock, Connecticut. His only other pastorate was with the Presbyterians at Northport, Long Island. In pre-college days he aided his father in establishing Sunday Schools in Germany, Italy and elsewhere in Europe. This work resulted in the formation of the Foreign Sunday School Association, of which Mr. Woodruff became President from 1891 to 1922, succeeding his father, Albert Woodruff, in this office. Mr. Woodruff is most happily remembered in a wide circle of ministerial friends who will be interested to see and to know of the beautiful memorial recently dedicated to him at Black Rock.

The hope of a building for Sunday School and general parish use was much in Mr. Woodruff's mind during

the last few years of his ministry. His wife, Mary Allen Bartram Woodruff, always most closely identified with his work, has now incorporated the dream in one of the most complete buildings of the sort that can be found anywhere and has presented the same to his old parish as a gift. The building stands directly behind the church edifice and is connected with it by a broad and easy covered passageway. The structure is of wood, Colonial in architecture, and painted white. The entrances to the building and arrangement of rooms, as well as its exterior, give an impression of warmth and hospitality. On either side of the main entrance is a room twenty-three by nineteen feet to be used, one for beginners in the Sunday School and the other for the Primary department. From these rooms, crossing a hallway which happily shuts out disturbing sights



SUNDAY SCHOOL ROOM

and sounds, we pass into the auditorium with surrounding class rooms, in which the main school gathers.

The second floor has a gallery with large class rooms overlooking the platform and making a part of the main auditorium. The front part of the second story is directly over the rooms for the beginners and the Primary department and is divided into a pastor's study twenty by sixteen feet, a ladies' parlor twenty by twenty-five feet, close to which is a finely appointed kitchenette, and a special committee room, twelve feet square.

The basement is high in the ceiling and is well lighted and heated. Here church suppers can be served to a large company, the kitchen being up to date in all of its appointments. A fine stage, with side dressing rooms, furnishes a good setting for dramatics, lectures and entertainments such as the growing community is learning to look for. Toilet rooms upstairs and down are fittingly placed; all stairs and passageways are easy and wide. The wood work is painted white, the railings and chairs being of dark wood, the floors of Georgia pine.

No one plan will please all communities. Some will be discouraged at the size of this building and its probable expense. But it can be reduced in size and its good points preserved.

Some will miss in it the model room for the Juniors. But what that department needs could be taken from the space here assigned to the ladies'

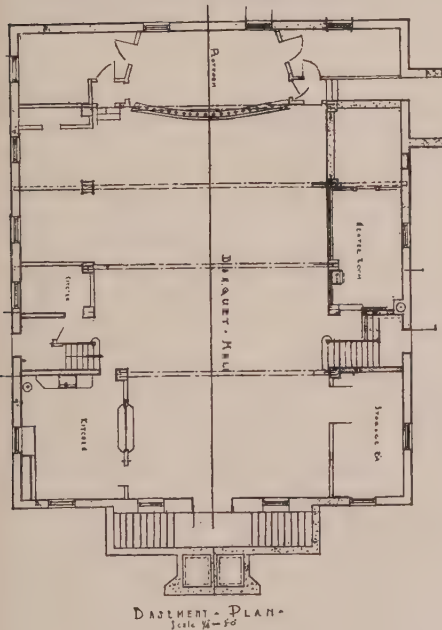
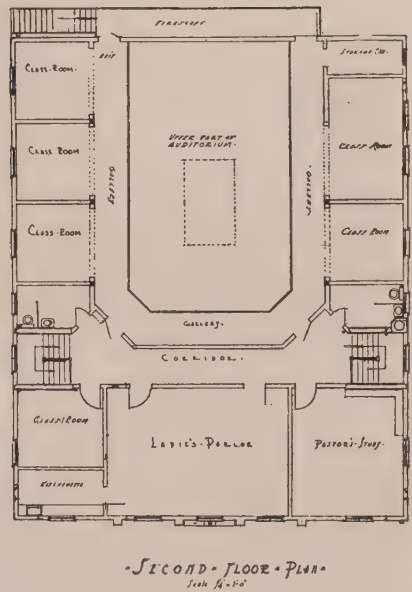
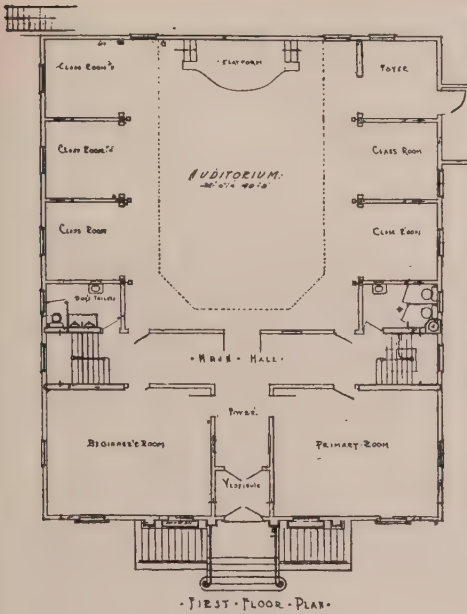
parlor, pastor's study and committee room. A place for the gymnasium is not found in this new building because the old parish house, pushed to the rear of the lot, still provides an ample place for indoor sports.

When this Woodruff Memorial Building was dedicated last April the new pastor, Rev. C. S. MacDowell, was assisted by representatives of the state and county and the Congregational Union and the Pastors' Association of Bridgeport, Dr. Wm. Horace Day delivering one of the addresses. Such a gathering was worthy, not only in consideration of what such a building is to be to the religious and social life of succeeding generations, but also in recognition of one of God's servants who, by fitting speech as well as by cultured mind and character, bore happy witness to the truth. One clause in the dedication service was as follows:

"To the memory of the beloved dead, the instructor in righteousness, the true witness so long the shepherd of this flock—we dedicate this house."

How fitting is such a memorial! Why should not members of our churches often thus perpetuate the memory of loved servants of God? The expense, if too great for one to bear, could easily be borne by a parish. The Building Society also has established loan funds bearing the names of some of these Christian workers. It desires to establish more and welcomes correspondence looking to that end. It will be seen that by drawing on such memorial funds a church, a parsonage or a parish house can be finished in any part of the country. Thus in the name of a good man long deceased some work for God can constantly be carried on, and many come to know him who never knew him when he was alive.

We congratulate the giver of the Woodruff Memorial Building and we congratulate others who have it in their hearts to recognize by fitting memorials the workers of the past.



We are confident that many churches will be glad to study these admirable plans of an excellent Parish house. Some will be encouraged to secure a similar fine equipment for themselves, that they may minister more effectively to the varied needs of their communities.

The time has gone by when the "one-cell church" was adequate for the work which a church ought to undertake. The place of worship is indeed of prime importance. A smaller room in which the disciples of our Lord may gather for conference and prayer is also most desirable. But if the religious life is to be kept strong and wholesome it must be nourished and developed by study and discussion.

The "grown-ups" ought to have a place where they can meet, and where continually they will find that "God has yet more light to break forth from his word." But the children especially should receive a thorough religious education in order that the church of the future may be what it ought to be. The modern program calls for their training in separate departments. They must have a real school of religion.

The up-to-date Parish house seeks to meet these needs. It provides also for the social life of the community. It seeks to touch life at all points. It ministers to the body as well as the soul. It would make civic and social life perfect as well as personal life.



BOULDER, COLORADO, CONGREGATIONAL CHURCH AND PARSONAGE

The Building Material

By SECRETARY CHARLES H. RICHARDS

THE material used in the construction of the new church will depend very largely on the kind which is plentiful in the community, and on the financial strength of the congregation. Pioneers in a prairie state, with no forests or quarries within reach, have sometimes built with sod from the field. Their first houses were of the same material. One is surprised to find how comfortable such a sod house or sod church can be made, cool in summer and warm in winter. They have been but few and temporary, however. Even a pioneer church will soon wish for a more appropriate and enduring sanctuary.

Wood

The next most available material is wood. This is doubtless the chief reason why the vast majority of houses of worship in this country have been constructed of wood. The fact that it costs less to build of this material is an additional reason for its use.

When the Pilgrims landed at Plymouth they found great forests back of their new home. It was natural that log houses should be their earliest shelter, and that in due time their first meeting-house should be the log church on the hill, which was also their fortress, surmounted by cannon. Later they converted logs into boards, and both dwellings and sanctuaries were frame buildings. Wood was plentiful and cheap, and money was scarce. We cannot wonder, then, that during our early American history the house of the Lord, like the homes of the people, was usually built of this most abundant material.

There are other advantages in the use of wood as building material. It lends itself readily to artistic construction. Not much can be said for the early meeting-houses which often defied beauty for the sake of convenience. But after the classic revival, under the leadership of Sir Chris-

topher Wren and Inigo Jones and others, very attractive and noble houses of worship were erected of wood. The Colonial and "Georgian" Churches built in the last half of the eighteenth and the first half of the nineteenth centuries were, in many cases, of rare beauty and dignity. Their pillared porches and lofty steeples from Maine to Texas gave us what has been well called the Augustan age in American church architecture.

Another good feature in the frame structure is its strength. It can be tied together by braces and boards so that it can resist the fury of storms better than the solid walls of brick, which depend upon mass and weight to withstand the pressure of fierce winds. Rural churches usually find it advantageous to build of wood.

There are, however, some counterbalancing disadvantages in such a building. It must be painted every few years if it is to present a good appearance and if its material is to be preserved in good condition. It is more liable to decay than other materials, and must frequently be repaired. It is more frequently the victim of disastrous fires caused by carelessness or lightning strokes. Constant vigilance is necessary to protect it.

Brick

Nearly as available as wood for construction is brick. It is somewhat more costly, but more substantial. It gives the impression of solidity and permanence which is desirable in a great public edifice. When the church is constructed of brick the architect should make sure that caps and copings over windows, doors and other places should be in artistic contrast to the walls to enhance the beauty of the structure. All the great styles of architecture may find expression in brick construction if properly handled.

A brick edifice should have a solid wall of sufficient thickness to carry the weight to be placed upon it, and to resist the assaults of storms. Com-

plaint is sometimes made that such buildings are damp at certain seasons. To prevent this the wall should be furred out and lathed and plastered in such a way as to leave an air space between the wall and the inner surface toward the auditorium.

• There are many varieties of brick, depending upon the kind of clay of which it is made or special treatment during the progress of making. This gives a church a wide opportunity for choice. Some prefer red brick, which, when suitably trimmed and used in an appropriate architectural style, may make a very beautiful building. In the Middle West one may see fine buildings constructed of "Milwaukee brick," whose yellowish tint has a warmth that pleases many. There are variations of this, and some prefer a "vitrified brick," with a dash of black interwoven with the texture of the brick, giving it a somewhat darker hue. Whichever sort of brick a church may choose, if it be of thoroughly good quality and if the building be properly constructed, one may expect a fine edifice, a delight to the eye and able to withstand the storms of many years.

Brick Veneer

There are some who prefer brick veneer to the solid brick wall, and many churches have built in this way. Undoubtedly a chief reason for this choice has been a financial one, for it is considerably less expensive to face up a frame edifice with brick than to build a solid brick wall as high and wide as the house of worship requires. But it has the strength of frame construction which is an additional advantage, especially in communities likely to be visited by violent storms. All the varieties of brick are available for this kind of construction.

Stone

For a large church edifice there is no material so desirable as stone. It is equally desirable for a smaller building if it is not beyond the financial ability of the congregation. It

has the qualities of strength, durability and dignity which are much to be desired. Architectural beauty finds its best expression in this material. One can hardly conceive of the cathedrals of Europe or the smaller parish churches of England as constructed of anything else. Their nobility and splendor and enduring charm owe much to this substantial material.

There are, of course, many varieties of building stone. The granite and the marble of New England have been used in some of the noblest and most impressive buildings in our country. The brownstone of the middle-Atlantic states has been a favorite material with many. The lighter sandstone of the Middle West, which hardens with exposure to the weather, has proved itself an excellent material. There are certain shales whose long thin slabs laid in the proper mortar or cement have made rarely beautiful buildings. As congregations increase in numbers and financial strength they are more and more turning to stone as the desirable material for a house of worship giving the impression of nobility, solidity and permanence.

The Roof

Upon the walls, whether of wood, brick or stone, must be constructed a weatherproof roof. This may be of shingles, tiles or slate upon a continuous sheathing of the rafters.

There are several varieties of shingles. A good covering is of cypress or cedar shingles, of the best quality, five inches broad, and securely nailed to the sheathing. If these have received preliminary treatment of a preservative, they will last longer and look better. The asphalt-slate shingle is a modern device giving a fireproof roof, but it must be laid on with great care and fastened to the sheathing boards with unusual pains or the shingles may rattle in the wind. There is also an asbestos shingle which is fireproof and very serviceable.

Tiles make an excellent roof on a brick or stone church whose roof has

the proper pitch. They should not be used on a building constructed of wood. Whether they should be used on a brick or stone church depends on the style of architecture. Slate is the common roof covering in cities and large towns where the danger from fire is increased.

Whatever the material of the roof, special pains should be taken with flashings, vallies, gutters and water-spouts that the roof may be absolutely watertight, lest the winter storms, with their lodgment of snow, rain and ice, work through the joints and cause serious injury to the interior.

The Foundation

Both walls and roof need for their security the best possible foundation. Do not build a church upon cedar posts. Do not build it upon brick piers. The small extra cost of making an excavation under the entire proposed building is worth ten times the expense incurred. This provides additional room for church uses, and assures longer life for the building because of thorough ventilation. The excavation completed, a strong and ample foundation should be laid around the four sides. Broad and strong footings should be laid under the foundation walls. Upon these footings the foundation walls may be of large blocks of stone compactly laid, sufficiently strong to bear the great weight which will be imposed upon them. Reinforced concrete, which has come largely into use, is even better than stone. The cement poured into the temporary casements, and strengthened with the steel rods interspersed through it, gives, when hardened, an adamant foundation.

If a cement floor is laid in the basement care should be taken to have it thoroughly underdrained, and to have all the plumbing for water and sewer pipes completed before the floor is put in. It will probably be found desirable to cover the cement floor with a good floor of wood as a provision for comfort and health.

H. Edward Thurston

WE were shocked and saddened in the offices of the Church Extension Boards when the news came that Mr. H. Edward Thurston, a member of the Executive Committee, had suddenly died while on his summer vacation in Princeton, Massachusetts. As a member of a male chorus he had been participating in a community sing. At the conclusion of a song he stepped from the platform, spoke to a friend, and, suddenly falling to the floor, his spirit took its flight. He was in his sixty-seventh year.

Mr. Thurston had a remarkably busy and useful life. Graduating from Amherst College in 1879, he entered the Mechanics' National Bank in Providence, Rhode Island, becoming later its Cashier and Vice-President. He was a deacon in the Central Congregational Church in

Providence, and active in all its work. He was President of the Amherst Alumni Association of Rhode Island, and its delegate to the National Association. He was a Director of the Congregational Extension Boards, and one of the most faithful and reliable members of their Executive Committee in New York, serving two years on the Church Building Committee, and later on the Finance Committee. The Executive Committee at its September meeting adopted a resolution expressing its high appreciation and admiration of Mr. Thurston, and sent to his daughter a message of heartfelt sympathy. The life of this leading church officer and banker, who gave his fine business ability and executive skill to the service of the Extension Boards, has been a blessing nation-wide, for which we are devoutly thankful.



Two Churches a Week

FOR a long time this Society has helped to complete two churches a week and one parsonage every ten days as the average of its work. Sometimes we exceed this number. Very rarely do we fall below it. In the last twenty years we have assisted in erecting 2,039 houses of worship and 653 homes for ministers and their families. Sometimes our aid has helped to transform an old building into a new and modern structure. Sometimes we have helped to build a second or third generation church to take the place of the first or second building which we aided in earlier years.

Of late the great increase in the cost of labor and material has made the building expense much greater. The more recent desire for churchly edifices of dignity and beauty and for a full equipment for social and educational needs has also made neces-

sary a much larger outlay of money than formerly. Churches are compelled to ask for larger aid.

Little grants of \$500 will no longer suffice. Three or four times that amount are frequently called for, and often the grant must be supplemented by a loan. Our augmented receipts have enabled us to keep up our former average of work in spite of enlarged appeals.

The increasing number and expanding needs of the churches make probable the necessity of raising our average to three churches and one parsonage every week. That will mean the urgent need of a very large increase in donations for our work.

Today the church is on the threshold of a new and larger work. It has the vision of community service, with a ministry to every part of human life. We must help it realize these new ideals and do this larger work.

THE CONGREGATIONAL EDUCATION SOCIETY

The Young People's Meeting

Topics—Discussion—Meetings

By REV. HARRY THOMAS STOCK

“HOW can we interest the young people in the Sunday School or in the Christian Endeavor Society?” is a question which pastors and parents constantly put to the district secretaries. There is, of course, no one answer which can be guaranteed to bring the desired results of loyalty and fidelity.

It may be said, however, that help has been sought in three directions. It has long been thought that if we provide adequate social attractions we may win the interest of young people to the wider program of the church. This is not an infallible solution. To cite but one difficulty, we face the fact that in many communities there are already more social events than the young people can attend or care to share. This does not mean that the church must always give way to the other agencies; it does mean that we should not rely upon good times to constitute effective “bait” to young people. The social events of a church’s life ought to have value in themselves.

A second answer which is made to the question is that if we give our youth some real work to do we shall have less difficulty in keeping them within the church. This is true. There is sound logic in the position that when there is some genuine service for which young people are responsible, the desire for continuing fellowship in service and discussion will be created.

But there is a third matter concerning which we should not be indifferent, for it has been the failure at this

point which has resulted in the loss of membership and loyalties the country over. Young folks stay away from the Church School because they have found it lacking in interest. They do not attend the young people’s meetings because the meetings have seemed insipid and unrewarding.

The Demand for New Topics

Unless we make religion interesting to young people we may be sure that many of them will neglect the services of the church. If the topics discussed seem to have only a far-fetched relation to their lives, we may expect them to question the need of listening to a presentation of them. If the meetings are illy prepared for, the result being drab, they will find pleasure, and sometimes profit, elsewhere.

From all sections of the country the district secretaries are being asked for help in providing more worthwhile topics for the young people. It was this demand, together with the paucity of topical materials, which led the district secretaries, at their mid-winter meeting, to ask the Young People’s Department to make the preparation of Optional Topics a main interest for 1923.

After surveying the available material, the Young People’s Department, in cooperation with the Publishing Society, arranged a series of Optional Topics and provided for the publication of suitable helps in *The Wellspring*. Churches should come to look upon *The Wellspring* as “Our Young People’s Paper,” and not

merely as one of a number of magazines which may be distributed gratis to Church School pupils. It is a helper for the young people's program of the church.

There is no thought of imposing a new set of topics which shall supplant the old schedules offered by the United Society of Christian Endeavor. A large part of our societies will continue to use the entire list offered by the United Society, but increasingly there has been a disposition to use part of this list and to seek substitutes for the other topics which seem unsuited to local conditions.

Choosing Your Own Topics

The ideal is that each society shall build its own schedule of topics. This is educationally correct, because discussions should be based upon specific needs rather than upon ready-made curricula. It is thoroughly Congregational, in that it considers the local group as understanding its needs better than an outside agency can. It does not conflict with the Christian Endeavor idea, for both the President and General Secretary of the United Society have said repeatedly that each denomination or local church should be free to select such topics as seem best.

The most helpful method of building up a typical schedule is for the prayer meeting committee or the program committee to be charged with the task of studying the available topics and submitting to the society a list for a quarter, six months, or a year. Although it has been customary to accept a list for a year, there are advantages in choosing topics for a shorter time. The program should not be made out so far in advance that it is difficult to change it.

This committee will do well to study the list of Christian Endeavor topics, the list of Optional Topics prepared by the Education Society, and all other topics which are suggested in books, magazine articles, etc. From this consideration of available material, there should come a program which will be made up of the best in all of the sources studied. It would be as mistaken a policy to accept the Optional Topics blindly, or without thorough consideration, as to accept any other ready-made program.

Two Experiments

In two of the summer conferences the young people raised questions about organization, service and meetings. The matter of interesting meetings and topics was one of the most serious problems. In both of these conferences it was suggested that the groups appoint their own committees to consider sample topical schedules for the fall program.

These committees

approached the matter in the spirit indicated in the preceding paragraphs and submitted the lists enclosed in the "boxes" within these pages.

It was interesting to see how seriously these young people consider the whole matter. They insist upon careful wording of the topics. They were dissatisfied with anything which seemed hackneyed, they wanted to discuss matters which were practical and concrete, they avoided themes which seemed introspective or suited only to the experiences of middle life.

When once a group realizes that it is free to select its own discussion topics and that there are a variety of helps available, it will usually be found that they approach the task of selection with real interest and that there is more fidelity to the program



A DISCUSSION GROUP

Not a picnic lunch! These are Young People at Valley City, North Dakota, engaged in a lively religious discussion

of the society than if everything has been planned for them.

These topics may be used equally well as part of the curriculum of a Church School class. The discussion method, the selection of relevant topics, and the refusal to be bound by any iron-clad schedule are valid parts of the educational program of the Church School.

Subjects Included

In preparing the Optional Topics the Department has had in mind the needs which are presented to young people. The outlines for discussion have been prepared with the youth of high school age particularly in mind, and it is thought that the questions raised are such that young people of this age will be able to enter intelligently into the discussion. Any older group will find it easy to adapt the discussions to their needs.

It has also been borne in mind that many of our societies are in small towns, that a goodly number of our young people do not receive high school education, and that library resources are not available to large numbers of our young people. In so far as it has seemed possible, the outlines carry their own suggestions for research. There has been a real effort to keep them from being too "high brow," although it has been insisted that the topics should be instructional.

Some of the topics run in series, but they are arranged so that any one may be used without accepting the series. For example, the first four

topics (appearing in *The Wellspring* from August 26 to September 16) centered around the idea of the program for the year. It included such topics as: What Is Our Society For?; Some Things We Are Going to Do This Year. The next five topics (appearing from September 23 to October 21) were based on questions of personal ethics, using five of Benjamin Franklin's "Rules of Conduct" as their basis.

The next six topics (from October 28 to December 2) are missionary. They are based upon the six chapters of the home missionary book for the year, "The Child and America's Future." Dr. H. W. Gates provides the materials for this series. Immediately following Easter, Dr. Gates will write a like series based upon the foreign mission book.

Just preceding Easter there will be a series of topics centering around the idea of "God." This is in keeping with

the thought that during the Lenten season the deeper matters of the Spirit should be considered. The attempt is made to build these topics upon a most practical basis, letting the young people, through observation and experience, find God in their lives. This series may be used equally well in a pastor's class.

Advance Lists of the Topics

The Young People's Department has prepared two multigraphed lists giving the topics as they will appear, consecutively, in *The Wellspring*. Copies will be sent, without cost, to

Topics Selected by the Yankton South Dakota Young People's Conference

What Should Our Education Do for Us?

What Is Our Society For?

What Does Our Community Need?

What Are the Rightful Claims of Our Church Upon Us?

Some Things We Are Going to Do This Year.

The Self-Centered Life.

What in the Present-Day Social Life Would Christ Approve? What Disapprove?

What Can Christianity Do for the World?

How Can We Overcome Indifference to Active Christian Work in Our Community?

What Have We to Be Thankful for This Year? (Thanksgiving Sunday.)

anyone writing for them. The Department will be glad to send these lists, every four months, to anyone desiring to be placed upon the permanent mailing list.

Churches which do not use *The Wellspring* may secure sample copies by writing to the Pilgrim Press, 14 Beacon Street, Boston, Mass., or 19 South La Salle Street, Chicago, Ill.

The Discussion Method

The material as it is carried in *The Wellspring* is intended as an outline of the discussion. There are no exhortations or quotations which may be clipped and read. It is felt that many of our societies languish because they depend too much upon this method of participation. It will always be true that some young people begin to speak in public by reading what someone else has said, but no organization can keep alive by this method, nor will there be any creative thinking by young people so long as dependence is placed upon this method. The questions which are asked are practical and simple, but they touch the experience of those for whom they are intended.

As a sample of the type of discussion sought, references may be made to the issue of September 23, in which the topic is "Conversation We Hear and Make." Two of the discussion points follow:

1. Let two of the members listen carefully during the week to conversation which goes on around them. Let them make notes of what they hear. Let them report on these notes, adding such expression of opinion as they care to make. This should lead

to general discussion of the character of conversation on the street, in homes, at school, etc.

2. Let someone be prepared to introduce a discussion on: Are punning and joking habits to be avoided? (Franklin thought that such a habit was a serious fault.) Ought *all* of our conversation be for the uplift of others and ourselves, or is some "light" talk justified?

Use of the Bible

All of the topics are biblical in the best sense of the word. Thus far no topic has been prepared which starts

out definitely to study a passage of Scripture. The method is always to begin with some problem or interest of young life, to discuss this in the light of the experience of youth, and to use the Bible in finding the right solution for this problem or need.

Definite Scripture passages are suggested as valuable for the worship period, and many of the topical assignments include a study of a

particular passage of the Bible with the intention of finding how it brings light to the solution of modern difficulties. A few topics are almost entirely biblical in their character. For example, the topic appearing in the issue of October 21 has the theme: What Is True Humility? Franklin said: "Imitate Jesus and Socrates." The study for this meeting proceeds along this line:

1. Nineteen passages are cited which indicate teachings and actions in the life of Jesus which show humility in Jesus.

2. Thirteen passages are cited which indicate words and actions

Topics Selected by the Middle Atlantic Young People's Conference

Vacation Experiences: Reconsecration.

God's Great Out of Doors.

Our Society—What Are Its Goals? Christian Recreation.

Recent Triumphs of Missions at Home and Abroad.

What Does Following Christ Mean? Have You Betrayed Jesus?

Resolved, That You Gain More From Theory Than From Practice.

What Does Christ Want Us to Do? No Law But Love, No Creed But Christ.

which show aggressiveness, strength, etc.

3. After different members of the group have discussed these passages, in turn, come to some conclusion as to the kind of humility there was in Jesus. Was he weak, spineless, compromising? Was he humble and courageous, meek and daring, wholly reliant upon God and fearless in fighting for his cause? Formulate a statement concerning Jesus which satisfies your group. If you cannot agree, let those who are not satisfied make their own statements about Jesus.

The Worship Period

Not only should the discussion period be carefully planned for, but there should be more careful consideration of the period of worship. The Optional Series gives an outline each week for the period of worship. This includes a statement of the possible scriptural selections, special objects of prayer, and a suggested group of hymns which may be used with effectiveness at this particular meeting. An illustration of this feature of the meeting is found in the issue of September

16, when the theme was: Some Things We are Going to Do This Year.

1. Purpose of the meeting.
To review last season's program of work.
To consider the opportunities of the present season.
To adopt a general program of activities.
2. Hymns. Sing some of the old familiar hymns, such as:
"Nearer, My God, to Thee";
"Rock of Ages, Cleft for Me";
"Stand Up, Stand Up, for Jesus."
Scripture. Select passages emphasizing study, worship, service and stewardship, such as: 2 Tim. 2:15; Mt. 14:23; Heb. 10:25; Luke 10:25-37; Acts 11:29f; 2 Cor. 9:6f.
Prayer. Let the prayers express the aspiration to:
Improve on what was done last season.
Learn the joy of sacrificial service.
Work together in earnestness.

Jesus Christ is the great patron of education. Wherever his gospel takes root, there soon rises a schoolhouse. Along the far-flung line of the Kingdom, both at home and overseas, are new educational enterprises calling for leadership. Real educators are wanted, those who are able not only to train the mind but those who strive to build human souls into the likeness of the stature of Christ.

R. J. MONTGOMERY.

The adequate education has perhaps never been even outlined; the best that we have has never been adequately applied. It is, however, clear as sunlight that human lives must be shaped from the earliest years under the influence of the highest moral ideals, if we are to make headway against economic evil, social evil, the evil of inverted values, and the disguised horrors of inhumanity.

MONTHLY COMPARATIVE STATEMENT

September, 1923	This Year	Last Year	Increase	Decrease
Contributions.....	\$5,275.00	\$5,302.00	.....	\$27.00
Legacies.....	125.00	125.00	.....	.....
Four Months from June 1, 1923	This Year	Last Year	Increase	Decrease
Contributions.....	\$25,310.00	\$22,359.00	\$2,951.00	.....
Legacies.....	6,033.00	16,892.00	.....	\$10,859.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

Irrigation in Plateau Valley, Colorado

By MALCOLM BOYD DANA

During the Summer of 1921 Miss Gertrude Campbell, of Oberlin College, was our Student Summer Service worker in the Plateau Valley Larger Parish, and for 1922 Miss Elizabeth S. Maynard, of the Hartford School of Religious Pedagogy, was under commission. For the summer of 1923 Malcolm Boyd Dana, of Carleton College, was appointed by the Congregational Home Missionary Society.

THE main artery of water supply in an arid country is the high line irrigation ditch. This ditch usually runs along the base of a mountain and is tapped at intervals, some of the water being allowed to flow through smaller ditches to the various ranches. Before the fields can be blessed with water someone has to direct the flow and send it through numerous channels over the fields. Thus, in a country that would otherwise be destitute of crops, irrigation makes possible a greater financial return, besides increasing the value of the land.

The western part of the United States has been fairly lacerated with irrigation ditches. Every few months we read about some new, gigantic irrigation dam being built that bids fair to surpass any that has been built.

The capital is never lacking to build these dams and to construct the network of ditches necessary to carry the water from the reservoir to the fields and orchards. The fact is that investment in an irrigation project is recognized as one of the most secure and one of the most remunerative investments that can be made.

Plateau Valley has another irrigation system just as vital and just as necessary as any that the rancher has to deal with. The field that needs irrigation is the Plateau Valley Larger Parish, covering 300 square miles, serving 2,500 people with four churches, Collbran, Plateau City, Molina and Clover, besides a \$17,000 Community House attached to the Collbran Church. You may ask, "What is the crop that is being culti-



THE D.V.B.S.



ON THE WAY TO THE D.V.B.S.

vated and watered?" It is raising 2,000 young people, including 572 school children, up to a higher standard of living, and creating in their plastic minds and souls a broader concept of all that is fine, noble and moral. This enterprise is blessing the Valley with a spirit of unity and eager cooperation.

Besides the four churches and the Community House already mentioned services are held at eight schoolhouses scattered among the hills. The staff of "irrigators" consists of two ministers and a student summer worker. In order to keep this "irrigation system" at the height of efficiency our "high line ditch" must be filled with personal and financial help from those within the Valley and others outside. When the "high line ditch" is full, the staff of "irrigators" can tap the ditch and direct the flow in such a manner that every man, woman and child in Plateau Valley can derive some good therefrom, and our "crop" will be an immense blessing to God, and a glorious example for

the other communities to follow.

Some day the Plateau Valley Larger Parish will be entirely self-supporting, but just now it needs your help. Why should anyone hesitate to invest in an irrigation project that furthers the Kingdom of Heaven?

To fully irrigate Plateau Valley Larger Parish, thus insuring a "bumper crop," the following extensions of the system are necessary. (1)

Finishing of the gymnasium interior; (2) Completing kitchen and dining room in basement; (3) Furnishing bowling alley and showers; (4) Securing a 110-volt electric lighting plant; (5) Providing athletic equipment; (6) Supplying woman worker and physical director to complete the "irrigators."

The Congregational Sunday School Extension Society had a trained young woman worker ready for permanent appointment to this field, a graduate of the University of Chicago and the Congregational Training School. The appointment, however, could not be made because the necessary funds were not forthcoming.



THE STUDENT
SUMMER
WORKER
—PLUS

Doing Things for Our Boys and Girls

By REV. FRANK E. HENRY, *Missoula, Montana*

ACADEMY Hill Sunday School, in one of the outlying districts of Great Falls, Montana, was organized two years ago. The community was one almost entirely of young married folks with little children and small houses, the five-room bungalow type, with a few more pretentious buildings. The little ones in these families were too young to go alone to Sunday School, and in some instances the parents could not afford ten cents a child for street car tickets every Sunday. Moreover, for the most part the parents did not themselves attend church.

The state worker found that his diagnosis of the need and the interest taken by the neighborhood generally, proved to be correct. Commencing with a dozen children the attendance grew steadily. The meeting place, from necessity, was in a private house, but the work made such progress that very soon the adults were asking if they could not have a regular church organization as the center of their community life. Imagine what it meant to have fifty-six restless boys and girls under ten years of age in two rooms with only dining-room chairs and rockers to sit on. The contrast between the home and the meeting place was so great, and yet

note what is being done in the small towns and rural places under the leadership of a Student Summer Service worker. August was largely spent in Daily Vacation Bible School



REAL YOUNGSTERS

work. The inspiration received, as well as the instruction imparted at the Young People's Assembly, produced good results at once, especially among the young people sent out by the Church Extension Boards. My first visit was made to Bowden. Here Marvin A. Rice, of Fargo, North Dakota, was in the midst of a Daily Vacation Bible School with the assistance of several high school girls. In one particular there was a generous response. The boys were asked to devote that part of the morning scheduled to manual work, to the task of assisting in shingling the church, the money for material having been asked from the Church Building Society. So enthusiastic were the little chaps of about ten and twelve years and even younger, that they returned in the afternoon and were at work before school time!

Such activities demonstrate the worth, power and permanence of Christian service. A thrill gets into our religion as we practice it. There is something fresh and wonderful and real about it. There is a definite vision that leads us on, and we find ourselves eager to invest our lives more effectively in high-grade service for others.



RESTLESS BOYS LIKE THESE

the very getting together from Sunday to Sunday meant much to the lives of those who otherwise would have been without religious contacts.

Then pass from the city life and

THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief
and Thirteen Cooperating State Boards
The Annuity Fund for Congregational Ministers
The Pilgrim Memorial Fund

A New President

AT the September meeting of the Ministerial Boards the resignation of Rev. Henry A. Stimson, D.D., for many years the honored president, was, at his urgent request, accepted and Mr. Lucius R. Eastman, a Director of the Board of Relief and Trustee of the Annuity Fund, was elected. This choice is a significant recognition of the peculiar responsibility of our laymen for the safeguarding of the ministry and the acceptance of that interpretation by the new president.

Mr. Eastman has a rare combination of qualities for the office. He bears the name of his father and his grandfather, both of whom gave their lives to the ministry, his father being for forty years the beloved pastor of the church in Framingham, Massachusetts. He carries reverently the memory of his father's consecrated life.

The fellowship which has created a great foundation, already of large proportions and destined to grow far greater in years to come, may well re-

joice that one comes to the presidency who has an eminent position in the business world. Mr. Eastman is

President of the Hills Brothers Company, of New York; a Director of the Merchants Association of New York, and Chairman of its Committee on Foreign Trade. During the war he served on important committees dealing with international commerce. He has been for years Director of the First National Bank of Montclair, and has acted as Trustee of fiduciary and philanthropic institutions. He is one of the most influential alumni of Amherst Col-



MR. LUCIUS R. EASTMAN
Elected President, Sept. 11, 1923

lege and the Chairman of the Executive Committee of the Alumni Council.

He is a devoted member of the Christian Union Church, of Upper Montclair, New Jersey, where he has served as Deacon and as the Chairman of the Board of Trustees. To his pastor, Dr. Stocking, he has given heartiest support in bringing this church to its place of leadership in devotion to our missionary enterprises.

The Retiring President

IN acting upon the resignation of Rev. Henry A. Stimson, D.D., as President of the Ministerial Boards, the following minute was placed upon the records:

In accepting the resignation of the Rev. Henry A. Stimson, D.D., as President of the Congregational Board of Ministerial Relief, and of the Trustees of the Annuity Fund for Congregational Ministers, the Boards desire to express their profound sense of indebtedness to his sincere devotion, his indefatigable labors and his masterly leadership for thirty-seven years. His vision prompted the bequest of \$10,000 by Mrs. Lucius Knowles, of Worcester, a generation ago, which laid the first footing-stone

in the foundation of the Board of Relief. Under his leadership the organization of the Board was completed and has been maintained in its widening ministries. Upon his strong arm the directors and executive officers have constantly relied.

For the out-working of the plan of the Annuity Fund he gave his vigorous aid, and the Trustees, and all who have cooperated in its leadership, gladly acknowledge their obligation to his large-hearted and far-seeing conception of the safeguarding of the ministry. Upon him, spared to see the consummation of his hope for the cause which he has so loved, the members of the Board invoke the abiding blessings of divine grace.



Heartrending Appeals to an Empty Treasury

FOR two years the imperative appeals for aid have multiplied so rapidly that the Board has been compelled to choose between rejecting applications for grants and operating at a deficit. The Directors have felt in the discharge of their trust that they had no moral right to square their accounts at the cost of the aged and the disabled, that the churches would surely provide resources to meet undeniable needs at least at the present in modest standard. In spite, however, of some increase in income the deficit of the Board was heavier October 1 than ever before in its history, reaching the extreme limit which had been established by the Directors for the borrowing of funds, \$35,000. While the treasury is thus embarrassed the Board receives such letters as follow. Which of these appeals shall the Board deny?

Amid the Flames at Berkeley

Word was sent to the three pensioners living in that city expressing the hope that they were unharmed. In reply the following letter was received

from one of our aged and helpless ministers: "Our house was quite near the middle of the burnt area. We saved almost nothing but our lives. Not a Bible nor book of any kind. I was asleep in my bed when F.... rushed in, took me up in his arms and carried me down the thirty or forty steps to the sidewalk. Mrs. K...., our two little grandchildren, a neighbor's little girl whose parents didn't know that North Berkeley was on fire and the auto driver whirled through streets with houses all on fire, trees on fire, autos with their roofs alight, to the home of Professor H...., remaining there until the following Sunday, when we came to this house which F.... has rented. Mrs. K.... and I are left almost destitute. Will write more in detail a little later."

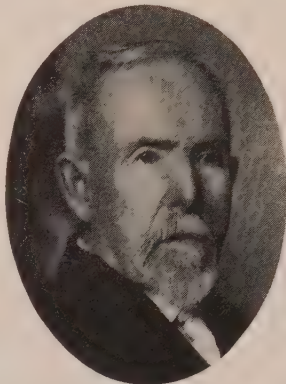
In a later letter he writes: "We barely escaped with our lives and a few articles which were grabbed up in our surprised horror and amazement. I had lost my glasses, both upper and lower teeth, my hat, was coatless save for an old and very ragged bath robe.

I also had an equally old and shabby vest and pair of trousers and one pair of stockings. My dear wife grasped my watch, which I had carried more than fifty years. Mrs. K.... got hold of her cloak and one dress. The pain is so severe I cannot write more."

A Homeless Veteran

(Eighty-five years of age)

"I was obliged to change my residence and it seemed impossible to obtain a room and board elsewhere for the amount I was able to pay. A friend at length offered me the use of a room temporarily. It was without conveniences but it served as a shelter and I was glad. I got such meals as I could afford at a restaurant, but eating was a very irregular performance, and in the early part of September I had a severe and prolonged attack of dysentery which pulled me down until death would have been most welcome. For a little more than two weeks I have been under the wise and tender care of



A HOMELESS VETERAN

friends in Kansas City, and am gaining in strength daily. They would gladly keep me and I would gladly remain, but it is impossible. They have no room and do not know of any within my means. It has been made very plain to me and to all my friends that I must

not try again to live alone. A home in some quiet family is what I would like, but it seems unobtainable—at least for me. Is there no place where a homeless old man may find a harbor for a little while? I came to S.... believing that there I should end my days among friends whom I had known and loved and then be laid beside my wife. But no one wants a useless old fellow of eighty-five and

I do not know where to look except to the 'house not made with hands.' I am sorry to bother you with these troubles of mine, but I have no one else to whom I can go. If you can advise or help me in any way I shall be thankful."



The Christmas Fund for the Board of Relief

THE friends of the Board of Relief are reminded that plans for the Christmas Fund of 1923 are already going forward. In no year since its inauguration could it have meant more to all concerned than in this year when there is the heaviest deficit the Board has ever had to face.

Last year the fund was increased to more than \$35,000, 60 per cent over the highest point it had hitherto reached. It is impossible to express the significance of that result. With grants for ministers averaging only \$282 and for widows \$215, the quickest way to bring relief is to lift the

Christmas Fund to the highest possible point for immediate distribution among those in need. An average gift of \$40 was made last year to each pensioner, and from the gifts which came in after this distribution the National and State Boards had a modest fund for use for emergencies, thus carrying the spirit of Christmas through the year and making hearts sing with gratitude for relief that came in the hour of distress. Plan to include these veterans of the Cross, these widows in their distress, these fatherless children, in the circle of those for whom love prompts a Christmas gift.

A Great Succession

Reverence for the Masters of the Past—Honor for the Leaders of Today

By REV. WILLIAM T. BOULT

THE people in our churches, while holding in reverent memory the masters of historic Congregationalism, show ample appreciation of the work of the men now in active service. One of the most substantial evidences of this is revealed in the support of the Pilgrim Memorial Fund. The total net collections to this endowment for the safeguarding of our ministers and their families in the exigencies of old age, disability or death, had reached, October 1, the impressive sum of \$4,152,120. Of the more than 107,000 subscriptions, totaling approximately \$6,500,000, made in the years 1919 and 1920, about two-fifths are now closed.

The Spirit Back of the Gift

There are few places where one is more impressed with the loyalty and devotion to our spiritual leaders than in the office of the Ministerial Boards. Day by day the volume of mail reaches hundreds of letters containing checks and money orders. A brief glimpse of the correspondence accompanying these remittances reveals a fine spirit. From a subscriber in Minnesota come these encouraging words: "I enclose my check to complete my subscription to the Pilgrim Memorial Fund. I would like now to renew my subscription for an indefinite period." A devoted Congregationalist, himself in old age and suffering heavy reverses through financial set-backs and critical illness in his home, assures us: "I have not given up hope. We will do better this year and if the Lord will give us good health and prosper us we will pay every farthing." Among the most impressive of recent letters is the following: "I am a Civil War veteran and have passed my eighty-fifth birthday. My good wife, with whom I have lived for over sixty-five

years, has been paralyzed since December 14, 1920, and cannot walk. She is confined to her bed. I have only my pension to live on, but will try to send the balance due on my pledge before the year is out." Payment in full on a subscription is accompanied by the following statement: "You may renew my subscription for three years, 1924, 1925, 1926."

Solicitude for Delayed Payments

There have been, however, many cases where payments have been delayed, usually for some good reason. This delay is a matter of grave concern. It cannot be too greatly stressed that the Fund is an institution in active operation, with a considerable and increasing list of annuitants; it suffers permanent loss through delay in payments. No effort should be spared to secure the prompt discharge of instalments on subscriptions.

Approaching the Zero Hour

The fact is forcefully borne in upon us that we are nearing the time when the Pilgrim Memorial Fund ought to go "over the top." If we are to reach the minimum objective of \$5,000,000 in 1925, as originally planned, we shall need the most earnest cooperation of our pastors and laymen. While the growth of the Fund has been remarkable in view of business conditions, nevertheless subscriptions at present are only about 70 per cent paid. It is imperative that payments come in much larger volume for the remainder of this year and in 1924. To reach our goal in 1925 there should be at least net collections for 1923 of \$700,000. \$250,000 must be paid in the remaining months of 1923 if our expectations are to be realized.

The seeds of life for the Church are in this vital movement through which our churches both honor and safeguard their ministers.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

Committee on Applied Christianity

Women and Children in Industry, More Especially Women and Children in Farm and Cannery Migrant Work

IN the space allotted I can only invite you to a digest of the Bibliography to follow. For a wide comprehension of inclusive migrant work, consult the library of the Federal Council of Churches of Christ in America, 105 East Twenty-second street, New York City.

As women, how often we stand silenced by the press of things to be done and the throng of things that keep us anchored to a given place and work; and wonder and wonder if there are any direct results of all our labor and our study! So I call your attention to the fact that as a tangible result of our study of last year—The American Negro—the Interdenominational Committee on Farm and Cannery Migrant Work of the Council of Women for Home Missions opens a station this year at Hurlock, Maryland, for the Negro migrant group, the three station workers to be trained Negro young women.

I would suggest that we make our answer to this year's theme—Saving America Through Her Girls and Boys—concrete by a careful study of the textbooks; by keeping in touch with child labor laws and those affecting women in industry in city, state and nation; and by honoring the privilege of our vote; thus bringing our influence to bear for the development of a normal, Christian childhood in America.

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MRS. D. FOSTER UPDIKE,

Member of Committee on Migrant Groups, Home Missions Council.

Member of Committee on Farm and Cannery Migrants, Council of Women for Home Missions.

August 4, 1923.



Program Topic—December

The Opportunity in "A Trained Ministry"

Hymn: "God Send Us Men."

Scripture: Jesus, the Trained Minister. Luke 2: 46-47; Luke 2: 51-52; Luke 4: 16-21.

Prayer: For all the men and women to-day in our schools of theology and religious education that they may seek training with Jesus' devotion, with like conviction of their call and with results that shall satisfy the heavenly Father.

Hymn: "Lord, Speak to Me That I May Speak."

Topics: A study of our denomination's position regarding a trained ministry; history, dangers, assets.

Our Responsibility for a Trained Ministry. (1) To aid students. What results have come? Ask a minister of some good investment of student aid which he has known. You will get surprising stories.

(2) To direct youth. (a) Is *this* life work properly presented to local high school students? (b) What is our *ambition* for our own sons and daughters?

See, "Why I Stay in the Ministry," "Present Day Opportunities," "Needed," "Recruits." (Write the Education Society or other Mission Boards.)

Hymn: "I Would Be True."



Mrs. Williston Walker

"For all Thy saints who from their labors rest
Who Thee by faith before the world confessed."

IN the death of Alice Mather Walker, September 22, 1923, Congregationalism has lost a loyal interpreter of its ideals and a firm friend of its progress. Mrs. Walker's fine personality was expressed through the charm of a gracious hospitality, and her home was a place of comfort, especially to missionaries and young people who rise and call her blessed.

Mrs. Walker was elected president of the Federation at its Annual Meeting at Grand Rapids, in 1919, and served until 1921. A feature of her

inauguration was the presentation to her by the women of Connecticut of a gavel made of elm wood, engraved and bound in silver.

Mrs. Walker brought to the office of president all those qualities of mind and heart which distinguish the finest type of American womanhood. Her vision had wide horizons and she believed in the influence and contribution of women for building a new and better America as the great opportunity of the Congregational Church.

Poster Contest Award

CONGRATULATIONS to Minnesota!

September 25 saw the close of the Poster Contest that has been in progress since last January, under the direction of the Federation Young People's Committee and the State Union Young People's Secretaries. This contest was for the production of a poster "boosting" summer conference attendance, the group submitting it, to meet certain requirements in the way of a gift to the treasury of their State Union, a box sent to a homeland field, or a course of not less than six home missionary study lessons. Each state conducted the contest within its own territory, selected the winning state poster, and sent this to the Federation office to be judged in connection with the posters received from other states. Six such state posters were submitted for final decision. From Wisconsin came a most attractive poster of the Lake Geneva Conference. The lettering was beautifully done, and the poster artistically decorated with snapshots

of conference scenes. Ohio sent a most beautiful poster of the Lakeside Young People's Conference. The color work in this poster was most charming and of an unusually high order, while the lettering was almost perfect. New York's contribution was an engaging and "peppy" presentation of the fact that for "Fellowship, Faith, Fun," we should go to Wells College Conference. Connecticut's poster showed cleverly what a summer conference had done for one girl, drawing the suggestive lesson from its pictures that it "would do the same for you"; while Minnesota in a poster of most delightful coloring and lettering urged attendance at her annual Young People's Conference. Iowa sent two attractive posters, both conveying original ideas, the coloring and lettering of a high standard. The seven posters were excellent and well repaid the effort put into the contest.

The committee to choose the winning poster was composed of Mrs. Updike, of New Jersey; Mrs. Spencer and Mrs. Wilcox, of New York.



Rally Day

October 20 was "Rally Day" for the Young People's and Children's Department of the Federation, and a get-together time for all our interested state and local workers who were present at Springfield, Massachusetts, at the time of the National Council. Plans for this occasion were made by Miss Anna Johnson of our Federation Young People's Committee, and were skilfully carried out. At two-thirty on that afternoon, at Faith Church, a Children's Rally was held, at which a "demonstration program" was given, illustrating ways and means of conducting a successful children's meeting. Story telling to the children, impromptu dramatizations by the children, singing both new and old songs, the offering and prayer song, and an

effective closing tableau, held under the "Magic Tree," made an exceedingly attractive and entertaining, as well as instructive, afternoon's program. Following this Rally a half-hour conference for young people's workers was conducted by Mrs. Newton B. Hobart, chairman of the Federation Young People's Committee, this, in turn, being followed by a half-hour conference for children's workers, under Miss Johnson's direction. A full report of these conferences will be given at a later date. The "Children's Corner," prepared by Miss Johnson, also deserves special mention, because of its attractive and helpful presentation of a side of our work which ordinarily has received all too little attention in the past.